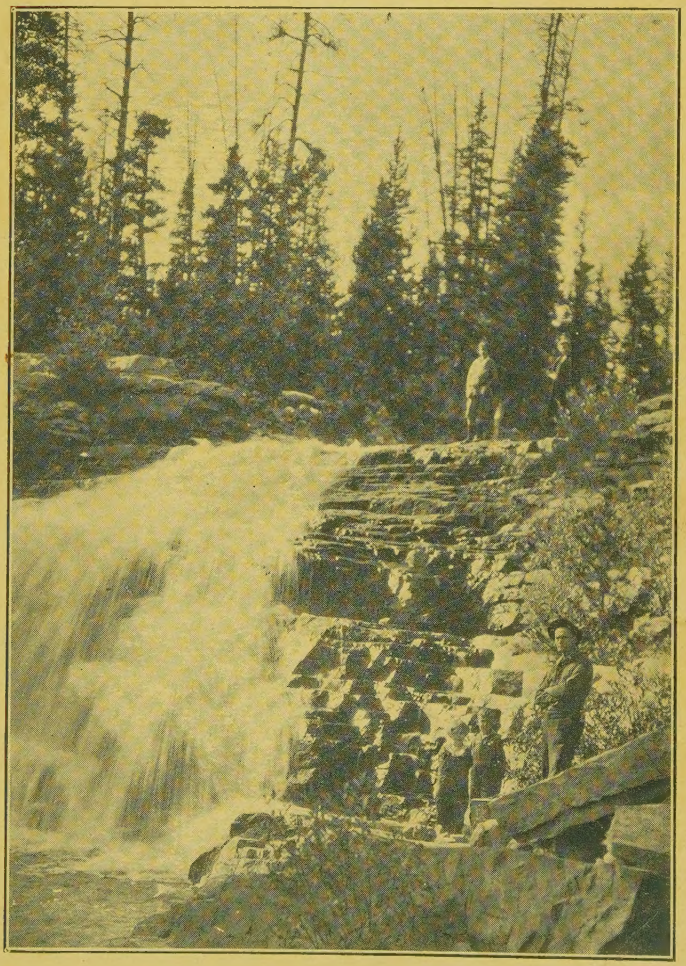
The Relief Society Magazine

Volume XIX MAY, 1932 No. 5



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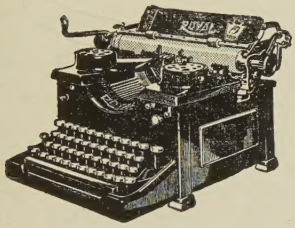

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 19 May, 1932 No. 5

CONTENTS

Group Portrait of Elder George F. Richards and Family ..... Frontispiece

Mother's Valiant Eyes ..... Rachel Grant Taylor 257

Thinking of You ..... Bertha A. Kleinman 257

Alice Robinson Richards ..... Mary C. Kimball 259

Mother Love ..... Ida R. Alldredge 264

Mother Mine ..... Eunice Jacobson Miles 267

Grow Dahlias This Year ..... Maud Chegwidden 268

Mothers of Yesterday ..... Claire C. Boyer 271

An Angel ..... Ann M. Bennion 271

A Mother's Greeting ..... Ellen J. Coulam 272

Mother's Legacy ..... Magdaline C. Stephens 272

Happenings ..... Annie Wells Cannon 273

Relief Society Annual Report, 1931 ..... Julia A. F. Lund, General Secretary 274

Mother ..... Nephi Jensen 276

Relief Society Conference, April, 1932 277

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Mother's Valiant Eyes

By Rachel Grant Taylor

Oh, mother dear, my heart goes back
Along the trail of yesteryears,
I see again your valiant eyes,
Although my own are dim with tears.

You could not stay with love to light
My way when shadows should arise,
But you could leave a gift divine,
The memory of your valiant eyes.

I now can see how brave you were,
Your soul with bands of pain held fast,
Yet in your flashing valiant eyes
Was faith no shade could overcast.

When weary with the strife of life,
My heavy hands would cease to fight.
A vision of your valiant eyes
Awakens courage for the right.

When death shall come with beckoning hand
And free my soul from earthly ties,
One boon I crave, from out the dusk
Love's greeting from your valiant eyes.

Thinking of You

By Bertha A. Kleinman

To the mother whose arms have never pressed
A baby's head to her lonely breast,
To the mother whose lips have never sung
A lullaby in a baby's tongue,
To the mother whose prayers thru time and space
Have seemed to fail at the throne of grace;

No plea, no prayer, no tears of thine,
Are ever wasted in God's design,
For He who counteth the sparrow's fall
Eternal increase shall yield to all,
And the motherhood that is here denied
Shall yet be given and glorified!

ELDER GEORGE F. RICHARDS, ALICE ROBINSON RICHARDS AND THEIR FAMILY.
Picture taken on the occasion of their Golden Wedding Anniversary.

THE
Relief Society Magazine

VOL. XIX MAY, 1932 No. 5

Alice Robinson Richards

A Beautiful Life

By Mary C. Kimball

CHILDREN reveal quite early some of the dominant traits that shape their lives and mold their destiny. Alice Robinson Richards, from childhood, was thoughtful, considerate, unselfish, devoted, a quick and happy worker, a burden bearer, a joy diffuser, a mother in heart and in reality. When a little girl while she did not have dolls to mother as girls of today do, she was never so happy as when a little child was in her arms, so she cared for her mother's babies with maternal love and tenderness.

Alice Robinson was born May 14, 1864, in Farmington, Davis county, Utah. Never did a mother have a more devoted daughter than was she. She helped with the children, nursed her mother when she was ill, and quite early learned to sew, cook, do laundry work, scrub, knit, churn, and care for babies. Soon all these resources were requisitioned, for when she was scarcely eleven years old, her mother was called Home, leaving a seven-months-old baby for her to mother, and a number of other children to care for. Alice says she can not remember having done anything that caused her mother pain.

Boys courted her when she was eleven years old and she knitted while they were visiting her, and her knitting needles also flew while she was going to choir practice or to the store for supplies. A new inspiration came when George F. Richards, a promising young man of the community and a good Latter-day Saint became interested in her and she knew from the first that he was the man she desired for a husband. The attachment between the two quickly ripened into love, and on March 9, 1882, these two worthy young people were married for time and all eternity the union proving a most happy and successful one. Having the same ideals and tastes and desires, they have ever been a comfort to each other and have enjoyed doing their work together. When they were first married, her husband was employed by the Utah Central Railway Company in Salt Lake City, so they made their home in the western part of the city, but duty soon called Sister Richards back to Farmington. Her husband's sister, who had cared for her invalid mother, married, and Alice went to live with and care for her mother-in-law. Her husband soon wearied

of being in Salt Lake alone, so he, too, went to live at his mother's home and for a time farmed on shares. While here, two children were born to them, George F., Jr., and Alice Minerva. They moved to Fielding, Box Elder county, Utah, in the spring of 1885 where they engaged as pioneers in arid farming and stock raising. Sister Richards remembers that again and again she had to prepare meals, aided only by two little children, for as many as twenty-one hungry men at heading and threshing times. They remained in Fielding until the winter of 1888-89 when they moved to Tooele, where they lived for eighteen years. During the time they were in Fielding they spent one winter in Farmington where their son, LeGrande, was born, and nine months in Nephi assisting Brother Richards' sister, Asenath Grover, in the settlement of her deceased husband's estate. While in Nephi, Joel was born. When Alice's father died, her little sister, Estella, now a girl of ten years of age, was taken into their home as one of their family. Nine of their children were born in Tooele.

While in Tooele, Brother Richards served in the stake presidency for sixteen years, and Sister Richards frequently entertained the authorities who came to visit the stake. She was the soul of hospitality, giving to her guests the best she had. Brother Richards' duties as a member of the stake presidency necessitated his being absent from home frequently at week-ends, leaving much of the training of the children to her, and she devoted her life unselfishly to their care.

One of the dearest recollections of their children is of their mother gathering them around her on a Sunday afternoon to tell them stories, answer their eager questions, and as they now realize, to instill into their minds and hearts a love of righteousness and a desire and determination to become worthy sons and daughters. Their friends were delighted with the privilege of joining this family group, and many mothers have expressed to Sister Richards their appreciation for what she has done for their children. Her home and children were her first considerations. She taught them to seek the highest goal, to work for the truest success, to live to love and bless their fellows, and rarely have seed germs fallen on more fertile soil. Often the busy mother regretted not being able to devote more time to church and public work, but who can measure the amount of good she has accomplished! All her sons and one daughter have filled honorable missions abroad, and all are true, devoted Latter-day Saints, doing their part in carrying on the work of the Church. These children give evidence of their beautiful home life and the motherly devotion lavished upon them in their childhood days.

In 1906, Elder George F. Richards was called to the apostleship, to become one of the special witnesses of our Lord and Savior in modern times. They then moved to Salt Lake City where their last two children were born. Brother Richards' duties now called him away from home a great deal of the time and while Sister Richards' responsibilities were greatly increased, she cheerfully assumed the added cares, encouraging her husband to do his duty and leave home unworried with a mind free to meet the problems presented in his ministry.

During her husband's absence from home, presiding over the European Mission, from August 6,

1916 to July 25, 1919, she had the entire responsibility of caring for the family. During this period she passed through some very trying conditions. Serious physical accidents happened to two of her young sons, and at different times influenza, scarlet fever, and diphtheria, made their appearance, and death took one of her granddaughters. When illness came she was appalled at the thought of being quarantined and not having the Priesthood in the house, but the thought came to her, the spirit of the Lord can be here, and she relied upon that spirit and felt greatly blessed. During this trying time, she read the *Book of Mormon* through and found comfort in its pages.

In March, 1919, she accompanied Elder Junius F. Wells and Sister James Gunn McKay to England, where she spent several months with her husband, returning with him when his missionary work was finished.

The longing of Sister Richards' heart to give time to Church service was to find wonderful gratification. Her husband was appointed president of the Salt Lake Temple on March 14, 1921, shortly after the death of President Anthon H. Lund, and on August 25, 1922, Sister Richards was set apart by President Heber J. Grant to assist her husband in directing the work of the sisters in the Temple. She has manifested the same efficiency in her temple work that was evidenced in her home. She is deeply loved by all who labor in this sacred house. Indeed, it is not uncommon for the workers to address her as mother. It is probably true that no woman who has

ALICE R. RICHARDS AND HER EIGHT DAUGHTERS

headed the sisters in any temple has given more satisfactory service and been more deeply loved.

She feels that her temple work has meant more to her than anything in life excepting the bearing and rearing of her family. She enjoys meeting with the sisters who greet her each morning as she enters the temple. Years ago, after having been to the temple to do work for her dead, she had expressed her appreciation of the few hours in the House of the Lord and she often remarked that it would be a joy to work there continually, if only to scrub floors. Little did she dream that some day her faithfulness and devotion would be rewarded with the privilege of spending most of her time there, in working side by side with her husband in directing the work of the temple. In addition to presiding over the sisters' activities, keeping all in order, and carrying forward the work she has to do, she frequently goes through the temple, working to redeem her dead kindred.

ALICE ROBINSON RICHARDS

Many privileges and opportunities of meeting fine people and of traveling have come to Sister Richards. When her children were young, she stayed home looking

after them. As they grew up and left the home to make homes of their own, her obligations were less taxing and she accompanied her husband on trips to places of interest. In 1905 she and her husband were privileged to go on an excursion arranged by President Joseph F. Smith for the purpose of dedicating the Joseph Smith monument at Vermont, on the one hundredth anniversary of the Prophet's birth. Brother and Sister Richards took their eighteen-months-old son, Oliver, with them.

She has had the pleasure of going with her husband when he toured several of the missions of the United States. She has made several trips to the Northwest, and to California, one being to attend the World's Fair at San Francisco. She was present at the dedication of the Alberta Temple and of the Arizona Temple and assisted in the inauguration of the temple ordinances there.

The understanding and love between Brother and Sister Richards has been most beautiful and complete. He deeply appreciates the devotion she has bestowed upon him and their children and their home and the support she has given him in his ministry. Brother and Sister Richards not only team together in work but in play also—occasionally they may be seen on the golf course together or with their children, playing the game with an interest and zeal becoming to people much younger.

Sister Richards' children often say that she is always wherever most needed, and that when troubles have come to them they hardly know how they could have endured them had it not been for the devoted and thoughtful love of their father and mother.

Sister Richards could not possibly accomplish all that she does if she were not such a fast worker. She is quick in her movements, very energetic in her mind. She laughs much and says she tries never to cross a bridge until she gets to it. She has been so busy serving others that she has not had time to think of herself and grow old.

On March 9, 1932, President and Sister Richards celebrated their golden wedding anniversary. They have enjoyed fifty happy years, blessed with the favor of God. They have been honored and loved by all with whom they have associated. A large posterity has gladdened their hearts! Their kingdom is well established. At this celebration, forty-five of their family were present, sixteen were absent and ten had been called from the earth life. Sister Richards says, "They have been fifty happy years. I am enjoying heaven here and now."

Truly the price of Sister Richards is above rubies.

The heart of her husband has safely trusted in her.

She has worked willingly with her hands.

Strength and honor have been round about her.

She has rejoiced in the favor of God.

She has opened her mouth with wisdom and on her tongue has been the law of kindness.

She has looked well to the ways of her household, and now her children arise and call her blessed.

Her husband also praiseth her.

Truly is she worthy to dwell in the House of God and to minister in its sacred ordinances, for purity and sweetness and grace are with her, and her life has made her very presence a benediction.

Mother Love

By Ida R. Alldredge

TOM lived alone with his father on the outskirts of the village. Even Tom's father could see little worth while in the boy and his neighbors and schoolmates shunned him.

His red tousled hair, freckled face, and ill kept person made him the laughing stock of the community.

As he slouched his way up the aisle and into his seat the students tittered and nudged each other.

"It looks like his hair is on fire. You'd better be careful and not get too close," said Ted to Selma, his next-door neighbor, in a semi-whisper. Then he winked mischievously as he noted the color rising in Tom's face and slowly mounting to the very roots of his hair.

"And see those clothes! Looks as though they had descended from Father Adam. I'll bet they were the only things saved from the flood. Gee! but he's a real catch and no fooling. He ought to be in a museum or a traveling circus. He'd sure make a hit and I don't mean maybe."

Ted chuckled at his own cleverness.

Tom shifted uneasily in his seat as he heard the unkind remarks of his tormenter. He clenched his fists as he eyed the well-kept person who left no stone unturned to make him miserable.

"Attention!" called the little teacher as she turned to the blackboard. "Here are your exercises for tomorrow. You may copy them before proceeding with the lesson."

MRS. BRENT, the new school teacher, had heard the unkind remarks made by Ted and noticed the amused faces of the children. Her mother heart was touched with pity as she said to herself,

"Poor, neglected waif. Surely there is a way to get beneath that ungainliness and touch a responsive chord to that better inner self. For if God created us equal, he must have forgotten Tom or else fate has indeed been unkind."

Her heart warmed toward him and she determined to find a way.

Day after day she studied "Shiftless Tom," as he was nicknamed by his classmates. And each day he became more of a problem. Still she did not give up but her determination grew. She must help him to find himself. He should not grow to manhood in that hopeless, careless way. She must learn more about him. She decided to detain him, if possible, after the rest were gone and by questions perhaps bring out the facts which she needed.

One afternoon as the students filed out of the little room she touched Tom upon the shoulder and asked him to remain.

Immediately she saw the smouldering fire in his eyes light up and then die down again as he slumped into his seat.

"What's the matter now? I ain't done nothin'. But I guess you're like all the rest. Somehow I thought you might be a bit different, but it's no use. I'm no account nohow. That's what they all say, even my dad. I'm sort of used to it, so fire away."

Tears filled her eyes as she sat down beside him and slowly shook her head.

"I didn't keep you in because I wanted to punish you, Tom. But I thought perhaps you would tell me something about yourself so we could be better acquainted. I want to be your friend."

Tom timidly looked into her face and then said awkwardly:

"You look as though you sort of meant it and no foolin'. Let's shake. But pshaw, it ain't like havin' a real pal nohow, someone to go fishin' with and one that you can tell your secrets to. You wouldn't enjoy them kind of things."

"Why not, Tom? I love to fish and all my life I've been wanting a boy to tell me his secrets."

Again her eyes filled and she choked back the lump that rose in her throat.

TOM moved uneasily as he looked up at her. He had never seen anyone cry. But the next moment he was reassured by her smile.

"Perhaps we can go fishing some Saturday and I'll make some cookies and we'll eat lunch under the trees, while you tell me the names of the different birds and wild flowers. How would you like that?"

"Gee, but you're a corker. Let's shake on that too."

"And now, Tom, as we walk home together tell me about your mother. Surely she is your friend?"

A tear slowly trickled down his cheek, but he hastily brushed it away as he said in a husky voice:

"I ain't never had one since I can remember. Sometimes when I feel lonesome and I see other kids with theirs, I try to think what mine was like. And then I see as pretty a face as God ever made, if there is a God. But I guess there ain't none or else He forgot me."

Again he brushed away a tear as if ashamed of his unmanliness.

"Forgive me, Tom, I didn't know. But perhaps since we are both lonely we might belong to each other. You see I must have been forgotten, too, for I've never known what it meant to be called "Mother". Yet often in my dreams I've seen the face of my son and then when I waked my arms were empty. If he'd only given me one boy like you, Tom, I'd have been the happiest mother in the whole world."

Without a word Tom grasped her hand in his own dirty one and then dashed away home.

"Poor boy! But I have reached him at last," she whispered to herself, as she stood looking after him.

THE following morning Tom came earlier than usual. His hair was combed and his face and hands looked as if they had been scrubbed for an hour. Instead of slouching in as usual he walked with his head up. With an understanding smile Mrs. Brent greeted him and her heart warmed more than ever to the motherless boy.

He wore the same ungainly clothes but even the students noticed the change and instead of the usual titter they looked in astonishment. Even Ted refrained from his usual taunting remarks.

Tom's father began to look upon his son with new interest as he noticed that each morning he became more careful in his person. And instead of the old indifference he greeted him with a shy "Hello Dad," followed by a sheepish grin. Perhaps he would amount to something after all thought his father.

One morning Mrs. Brent was surprised to find that Tom was not

in his seat at the usual hour. She wondered if he could be ill. But a moment later her face lighted up as she saw him push open the door. She could scarcely believe her eyes, but there he stood carefully dressed in new overalls and clean shirt. He was received with dignity by the students and Mrs. Brent was saying over and over to herself: "He has found himself at last."

She and Tom could scarcely wait for their usual trip into the woods. How fresh and restful to sit under the trees while the birds warbled their songs of joy. And more and more Tom opened up his heart to that mother love which warmed and cheered him.

He was fired with new ambition as she unconsciously pointed out higher ideals to him. He determined to live up to them and secretly vowed that he would someday make her proud of him.

As the season drew to a close they both looked reluctantly into the future for their paths must separate. Tom's father had promised to send him to school in a neighboring town while she must continue her work without him.

The closing of school was at hand and Tom was graduated with honors. He received his diploma while his father watched his manly figure with growing pride.

THE years that followed were busy ones for "Aunty Brent" as she was now lovingly called by all of the village. But she was never too busy to follow Tom in his career.

Proudly his father told her of the record he was making and he never failed to express his gratitude for the part she had played in Tom's life.

From high school he went to college and finished at the head of the class. His name was upon the lips of many who had once shunned and ridiculed him.

IT was Mother's Day. The little valley was bathed in sunshine. The birds sang their songs of greeting and all the world seemed happy. But somehow Aunty Brent felt lonely indeed.

In fact Mother's Day always saddened her for it reminded her of the empty years ahead of her.

Why had she been denied the greatest gift of all—motherhood? Why was her life so barren? And yet how full it had been in service to others.

"All mothers are remembered today by some little token of love," she said bitterly to herself.

"The whole world is paying homage to them while I, who would have gladly given my life to have shared that blessing, must live and die childless."

"Why could not one little neglected waif claim my heart?"

She thought of the early years of her married life. She and John had been so happy together, but as the years rolled by and they began to realize that they were deprived of the great blessing of parenthood, the first shadow was cast over their lives. Still they did not give up hope until John had been called away, thus leaving her doubly bereft.

She pushed back her breakfast untouched and slowly began her preparations for the services. The Sunday before it had been announced that there would be a special speaker for the occasion.

She took her seat in the back of the hall while the mothers were ushered to the honored seats in the front. The program commenced

with the usual tributes. Songs and stories were rendered by old and young, while love glowed from their faces. Daintily dressed children gave a beautiful carnation to each mother.

Never had Aunty Brent felt more lonely. The speaker was announced.

"We have selected as our special speaker this morning one who has never known a mother's care. But we are very proud of him and his accomplishments. We now present to you Mr. Thomas Kearn, known in his school days as Tom.

As he rose to his feet and stood in silence looking over the congregation his eyes finally rested upon Aunty Brent, seated in the back of the hall. Her heart thumped until she could scarcely breathe as she recognized her Tom, so tall and stately. There was a mutual understanding as they remembered their pledge to each other.

Tears gathered in his manly eyes as he quickly made his way down the aisle and gave her a son's kiss. Then before the astonished audience, conducted her to the front. With his arm about her he said.

"God gave to the world many wonderful mothers whose children will live to call them blessed. Some are young and others have grown old in service. May those sons and daughters in turn, serve them in their declining years. But no less great is that childless mother whose very soul cries out for that blessing which is denied her, yet in her mother love reaches out to those who are neglected. May God bless Aunty Brent whose love was all I knew. To her I owe all that I am."

Once more he stooped and with eyes swimming with tears, which he was not ashamed to show, he placed within her hand a bouquet of carnations, the loveliest of them all.

And as the beautiful strains of "That Wonderful Mother of Mine," echoed through the room he proudly bore her down the aisle.

To Aunty Brent it was her first real "Mother's Day."

Mother Mine

By Eunice Jacobson Miles

No matter, Mother, where you are beyond my human view,
I'd give the best of all I have for a friendly talk with you.
Long are the years since last I saw your face, aglow with cheer;
My cup of joy would surely over-flow if you were near.

I've journeyed far, oh Mother Mine, adown life's crowded street,
But never have I chanced upon a face than yours more sweet.
For careless word and calloused deed I yearn so to atone,—
The Mother-heart I cherish,—now I've nestlings of my own.

And some time when the close of day brings happy evening smiles,
And time and change have had their way, and life no more beguiles,
We'll meet again, oh Mother Mine, beyond the boundless blue,
We'll live and love, and I shall have that longed-for talk with you.

Grow Dahlias This Year

By Maud Chegwidden

EVERY flower garden should have its row of dahlias, for I know of no plant which gives a greater display of tall, upstanding flowers for so long a time as does the dahlia, in return for such a small outlay of time and trouble.

Years ago, the popular type of dahlia was the tight-petaled, rosette-like flower, almost artificial in its primness, which we call the show type. Nowadays the cactus, decorative and hybrid-cactus types are most in demand; these give enormous flowers, as far removed from the show type as that was from the single flower originally discovered in Mexico by the botanist Dahl, from whom the flowers were named.

Dahlias are usually grown from tubers, planted outdoors in May or early June. The young shoots are very tender, so you must be careful that you don't plant out the roots while there is still danger of frost in your vicinity.

Every tuber purchased from a reliable firm will have its tiny, pinkish sprout from which the current year's flowers will eventually come. The tuber should be planted horizontally, about six inches deep, in soil which has previously been well spaded, pulverized and fertilized with very old manure. If you live in town and so find it difficult to get stable refuse, a handful of bonemeal placed beneath the tuber but not in direct contact with it, will serve excellently. Bonemeal may also be raked into the soil on top.

It is the best plan to plant a four or five foot stake along with the tuber, directly behind the eye, for your dahlia will grow very tall and its brittle stem will be easily broken by a strong wind. Thrusting the stake into the ground after growth has commenced is dangerous, since it would be liable to injure the root. Beware of tying the stem too tightly, or with too fine string, to the stake. A piece of soft rag, inconspicuous in color, is better than wrapping twine which amateurs generally use.

AFTER proper planting, there is little to do beyond waiting for the dahlia to grow. Cultivation helps wonderfully, and plenty of water is needed especially at blooming time.

Many gardeners pinch out the tops of the shoots to make a well-branched and stockier plant. Then later when the flower buds form, they remove every bud except the terminal one. This, of course, gives you fewer flowers but the ones which do develop attain mammoth proportions. However, for ordinary garden decoration, I allow all my buds to develop for I love dahlias and want plenty of blossoms.

It is when these marvelously lovely flowers appear, in every color and every shade, towering above one's head, that you are thankful that you planted the bulbs. All through the late summer and fall, until frost blackens the mighty stems and foliage, the dahlia row will enchant you.

One may pay almost any price for a tuber. The real "fans" think nothing of paying $10 for a single tuber of some new and fine variety, but for ordinary garden use inexpensive ones are just as pretty and give many more times their value in loveliness. Tubers at fifty cents, or even less, will give a rich harvest of flowers, and will multiply into many more for the next season.

Personally, I have several times bought bargains at the five-and-ten which produced splendid results. One in particular I remember. It was rather late in the season and the dahlias were being cleared out at six for twenty-five cents. Choosing firm, plump tubers, each with an eye, I planted them and waited for results. Two proved to be identical, giving clear yellow, very large flowers of the decorative type; one had cerise flowers of the same form; another was a show type flower, blood red and very prolific; the last two, also identical, were plainly Mrs. I. de Ver Warner dahlias, an exquisite mauve which is sold at from fifty cents to a dollar for one tuber. Yet I got all this for a quarter!

The show type is one of the best for cut flower purposes, and of those I have grown my favorite is A. D. Livoni, a very good shade of pink.

The pompon dahlias, those little darlings which rarely have flowers

bigger than a dollar, should be well represented in your row. Everybody who sees them loves them, and they make beautiful, lasting bouquets. Last September I carried a basket of Amber Queen, one of the prettiest pompons, to a public office in town, and later I was told that many people had asked what kind of flowers they were, not knowing of this type of dahlia.

Besides Amber Queen, I recommend Little Jennie, a primrose yellow; Snowclad, pure white; Little Beauty, pink: Darkest of All, maron, and Fashion, a dainty orange.

The cactus dahlias are strange looking things with rolled, quill-like petals which are very artistic. The one I like best, although it is terribly hard to make a decision, is Countess of Lonsdale, a salmon pink with deeper shadings, and a reliable bloomer. The Countess may be purchased for only twenty-five cents! Other good cactus flowered dahlias include Gladys Sherwood, snow white; Cigarette, scarlet and white; and F. W. Fellows, orange and terra cotta.

There is endless material to choose from in the decorative type dahlia. All colors and combinations and all sizes are here, some, as I have said, being of mammoth proportions that always make me think of the fat lady in the circus. Mrs. I. de Ver Warner, already mentioned, is charming. Another favorite of mine is Jersey's Beauty, a fine, true pink. Judge Marean is an old but lovely combination of golden orange and salmon pink; Champagne is just the color of that forbidden wine, and Pride of California is a rich, glowing red.

IF you become possessed of but one of these tubers here mentioned, all of which are inexpensive, you will certainly want to add to your stock another year. Persuade friends and neighbors to get different varieties, and next spring you will be able to exchange your surplus divisions, for one of the many beauties of this wonderful flower is its constant multiplication.

Dahlia tubers must be kept over winter in a frost proof cellar in the same manner that potatoes are kept. Packing them in boxes of dry sand has been found to be an ideal way of preventing their shrivelling, and I have heard of amateur gardeners also keeping them in sawdust or ordinary ashes from the furnace. Guard against dampness causing them to rot. I usually look at mine once or twice during the winter, since too dry or too damp conditions may then be remedied before the damage is great.

In digging, a few days after the killing frost, be careful that you do not break the necks attaching the tubers to the stem. They are extremely brittle at first. Also, you will be surprised at the size of the clump produced by a single tuber, if this is your first experience. You must dig deep, to get the whole roots without lopping off part of them!

I do hope that you will buy a few dahlia roots this spring. You will never be without them in your garden in the future, I know, and by exchanging extra tubers another year with other dahlia lovers, you will be able to gather together a fine collection at the minimum cost. But beware, lest the dahlia passion gets the better of you, and you become tempted to feed your family all winter on beans, that you may expend the amount so saved in ten dollar tubers!

Mothers of Yesterday

By Claire S. Boyer

WITH the great fund of scientific knowledge now at hand upon the subject of child training, the mothers of today cannot help wondering how the mothers of yesterday succeeded so well with so little information. That they did succeed remarkably well is not a mere assumption, it is true. Although the mothers of yesterday may not have known the science of child training they certainly had developed the art. Science is systematized knowledge, art is skill in the use of knowledge. And though their knowledge may not have been extensive they used their small store wisely indeed. The three fundamentals of child training, were ever present in their daily living. They may not have been recognized or classified but they were employed.

The mothers of yesterday had faith. Their belief in God put them in harmony with themselves, each other and the universe. This spirit of harmony created the atmosphere of home. It made possible the growth of love. Love never blooms except in the soil of faith. And home is not home without love.

Mothers of yesterday had hope. Their hope bore the brand of healthy optimism. No matter what the condition of weather, crops or health they were hopeful of the outcome. They knew how to smile. Smiling was a habit. It was their natural attitude to be cheerful and the joy of living is that rare quality that seems so seldom to brighten the attitude of parents today. Look at the lines in the faces of our grandmothers today. There are more smile wrinkles than worry wrinkles. That is proof that hope overcame fear and discouragement.

Mothers of yesterday knew the true use of charity. Charity meant to them—giving themselves. That included kindness, thoughtfulness, consideration. That meant withholding criticism, slights, jealousies. It demanded understanding. They made a slow thoughtful effort to understand others. Snap-judgments and prejudices did not flourish so easily. They considered it their business to understand. And that is all science is trying to do today—to help us understand, to help us be happy and to give us faith in the divine as it reveals itself in nature and in our children.

And if we have all scientific knowledge and lack faith, hope and charity we are building our structures upon the sand.

An Angel

By Ann M. Bennion

Just three score years ago and ten
An angel came to earth.
While of the highest rank,
Yet was she of lowly birth.

She came to make all things seem gay,
And make the earth more bright.
She came to give us happiness,
And give the earth more light.

Her hair is turning silver now,
Her eyes are fading, too.
Yet her love and faith will ne'er grow old—
Such angels are but few.

Oh, I should like you all to know
There is not such another.
Now, do you know or could you guess,
This angel is my mother?

A Mother's Greeting

By Ella J. Coulam

I'd like to be the sort of Mother that you have been to me;
I'd like to be the kind of Mother that you would have me be;
I'd like to mean as much to mine each minute of the day
As you have meant to me, dear Mother, all along the way.

I'd like to do the big things and the splendid things you've done,
To have so many loving friends as your good deeds have won,
I'd like to say the kindly things that you so often said,
To lead my children onward without a faltering tread.

I'd like to spread the radiance you gave in your sweet smile,
And teach my children self control like you did all the while.
I'd like to give them all the joy that in my soul you've stirred
With every thoughtful kindness and every loving word.

I'm wishing on this Mothers' Day that I could but repay
A portion of the lovely things you did for me each day;
And could I have one wish this year, this only would it be:—
I'd like to be the sort of Mother that you have been to me.

Mother's Legacy

By Magdalene C. Stephens

Dear mother of mine, with your snowy hair,
As you sit and rest in your easy chair
Do you think of the days when you were young,
Of the joys you've had, and the songs you've sung;
Do the scenes of life crowd thick and fast
On memory's screen as they hurry past?
At the fountain of life, her cup you quaffed;
Sometimes you sorrowed, sometimes you laughed.
And now as the evening of life draws near
What thrills you most, as you're sitting here?

Then she took my hand, and her soft sweet voice
Spoke words that bade my heart rejoice—
"The greatest joy that life can give
Is the service of love, while yet we live,
And the service that's sweeter than any other
Is being a loving wife and mother.
My husband dear, my babies sweet,
Have filled my life with joy complete.
So much of love and pride and joy
Is wrapped 'round each precious girl and boy.
So fill your life with music sweet,
With love and the patter of baby feet—
And your memory pictures sweet will be
As those which now come back to me."

Happenings

By Annie Wells Cannon

BUTTERFLIES, a lark's song, cherry blossoms, hyacinths, a humming bird in the coral honeysuckle, symbols of gladness and a happy world telling fragrant May and hope are here.

THE six women in the House of Representatives have played a remarkably well-poised role during this turbulent session.

Mrs. Kahn of California, astute and well-informed, has introduced the "Materials Bill," making mandatory the use of only American-produced goods wherever possible in all government departments. Mrs. Edith Nourse Rogers of Massachusetts, who has held the chairmanship of the Veteran's Hospital Committee, has introduced three bills carrying large appropriations for the hospitals. Mrs. Ruth Bryan Owen of Florida, is working for a new post in the President's cabinet, heading a department for home and child. Mrs. Mary T. Norton of New Jersey, Effigene Wingo of Arkansas, and Ruth Baker Pratt of New York, have all been equally forward looking.

PRINCESS ELIZABETH, daughter of the Duke of York, the criterion in children's fashions, has affected a deep primrose shade for spring and summer wear. The color is called Princess Elizabeth yellow.

THREE of the world's most famous women have recently been receiving hospital treatment. Madam Marie Curie, for an injury received from a fall in her laboratory, Madam Schumann Heink and Helen Keller for severe illness.

MADAM WORONOFF, born Countess Olga Kleinmichel of Russia, has published a book of memories entitled "Upheaval" of which Booth Tarkington writes, "it is alive, revealing and readable."

ANN BRIDGE, an Englishwoman, has received the Atlantic Monthly $10,000 prize for her novel, "Peking Picnics," an unusual story of legation life in China. 750 manuscripts were submitted.

JULIA MOOD PETERKIN has written another novel of the Gullah Negroes called "Skin Bright," as accurate and vivid as "Scarlet Sister Mary" played by Ethel Barrymore. The cinema people are already dickering for the rights to the new story.

DR. MARIA EHRENSTEIN of Vienna, said to be one of the most beautiful women in the world claims woman's duty to humanity is not merely to be charming, but helpful.

FRAU DR. MARIA MUNK of Berlin is president of the German Federation of Professional and Business Women. The organization was founded after the International Conference in Vienna last summer.

FRENCH women have again been denied suffrage by the chamber of deputies. They had great hope this year, but in the final vote in the senate lost out. They have been waging their battle for equal rights for 30 years.

MOUNT IDA, Arkansas, and Duvall, Washington, have a complete city government of women. Both towns believe the law is enforced better under the management of women.

Relief Society Annual Report
1931

Julia A. F. Lund, General Secretary

FINANCIAL ACCOUNT

Cash Receipts

Balance on Hand January 1, 1931:			
Charity Fund	$ 37,613.43		
General Fund	117,616.92		
Wheat Trust Fund	11,148.72		
Total Balance, January 1, 1931		$166,379.07	
Donations Received During 1931:			
Charity Fund	$106,796.05		
General Fund	98,140.01		
Annual Dues	23,452.73		
Other Receipts	45,672.71		
Total Receipts		$274,061.50	
Total Balance on Hand and Receipts			$ 440,440.57
Cash Disbursements			
Paid for Charitable Purposes	$116,448.17		
Paid for General Purposes	114,452.10		
Wheat Trust Fund Remitted to Presiding Bishop's Office	1,212.81		
Annual Dues paid to General Board and to Stake Boards	27,459.80		
Paid for Other Purposes	27,671.47		
Total Disbursements		$287,244.35	
Balance on Hand December 31, 1931:			
Charity Fund	$ 36,973.44		
General Fund	106,996.27		
Wheat Trust Fund	9,226.51		
Total Balance, December 31		$153,196.22	
Total Disbursements and Balance on Hand			$440,440.57

ASSETS AND LIABILITIES

Assets

Balance on Hand December 31, 1931:			
All Funds	$152,210.00		
Wheat Trust Fund Deposited at Presiding Bishops Office	401,414.76		
Other Invested Funds	51,575.00		
Value of Real Eestate and Buildings	211,264.72		
Value of Furniture and Fixtures	87,144.41		
Other Assets	39.606.09		
		$943,214.98	
Stake Board Cash Balance on Hand December 31, 1931	$ 28,150.61		
Other Assets	62,947.02		
		$ 91,097.63	
Total Assets			$1,034,312.61

Liabilities			
Indebtedness	$ 2,519.24		
Balance Net Assets	940,695.74		
		$943,214.98	
Balance Stake Board Net Assets		91,097.63	
Total Net Assets and Liabilities			$1,034,312.61

STATISTICS

Membership			
January 1, 1931:			
Executive and Special Officers	10,791		
Visiting Teachers	21,822		
Other Members	32,102		
Total Membership January 1, 1931		64,715	
Increase:			
Admitted to Membership During Year		9,395	
Total Membership and Increase			74,110
Decrease:			
Removed or Resigned	6,453		
Died	773		
Total Decrease			7,226
Membership			
December 31, 1931:			
Executive and Special Officers	11,047		
Visiting Teachers	23,003		
Other Members	32,834		
Total Membership December 31, 1931			66,884

The Total Membership includes:	
General Officers and Board Members	23
Stake Officers and Board Members	1,117
Mission Presidents and Officers	78
Number of Stakes	104
Number of Missions	28
Number of Relief Society Ward and Branch Organizations	1,585
Number of Visiting Teachers' Districts	11,929
Number of L. D. S. Families in Wards	119,234
Number of Relief Society Magazines Taken	24,956
Number of Executive Officers taking Relief Society Magazine	5,454
Number of Meetings held in Wards	58,194
Number of Stake Meetings Held	2,189
Number of Stake and Ward Officers' (Union) Meetings Held	1,010
Number of Ward Conferences Held	1,280
Average Attendance at Ward Meetings	27,234
Number of Visits by Visiting Teachers	836,778
Number of Families Helped	17,672
Number of Days Spent with the Sick	44,495
Number of Special Visits to the Sick and Homebound	204,460
Number of Bodies Prepared for Burial	2,038
Number of Visits to Wards by Stake Officers	5,656

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1929	1930	1931
Paid for Charitable Purposes	$ 98,925.02	$109,493.19	$116,448.17
Total or Present Membership	62,902	64,225	66,884
No. of Relief Society Organizations	1,501	1,568	1,585
No. of Relief Society Magazines Taken	26,509	26,639	24,956
No. of Days Spent with the Sick	50,706	43,672	44,495
No. of Special Visits to Sick and Homebound	184,166	186,436	204,460
No. of Families Helped	13,578	14,676	17,672
No. of Visits by Stake Relief Society Officers to Wards	5,490	5,678	5,656
No. of Visits by Relief Society Visiting Teachers	726,232	763,918	836,778

DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

Stakes		*Missions*	
Arizona	2,343	Australia	94
California	1,762	Canada	134
Canada	1,340	Europe	4,690
Colorado	467	Hawaii	1,010
Idaho	8,336	Mexico	215
Mexico	179	New Zealand	607
Nevada	709	Samoa	267
Oregon	221	South Africa	129
Utah	36,763	Tahiti	333
Wyoming	2,105	Tonga	130
		United States	5,050
Total Membership in Stakes	54,225	Total Membership in Missions	12,659

Total Membership in Stakes and Missions.....66,884

(*Note*: In the foregoing report all funds are held and disbursed in the various wards, with the exception of the annual membership dues.)

Mother

By Nephi Jensen

The sweetest smile we've ever seen
Lingered at the golden eventide
On that fair face, kind and serene
That watched at the cradleside.

The dearest song we've ever heard
Lulled us to our first rest,
Haunted us when we had erred,
And inspired us to do our best.

The kindest heart that ever beat
Was ever sad when we were sad;
Bore the brunt of our first defeat
And was so glad when we were glad.

The noblest deed that has been done
Was wrought in the unending day
By her who served in storm and sun,
And gently kissed our tears away.

Relief Society Conference

Held April 6 and 7, 1932

By Julia A. F. Lund, General Secretary

THE Annual Conference of the Relief Society was held April 6 and 7, 1932, in Salt Lake City, Utah. President Louise Y. Robison presided.

The following sessions were held: an Officers' Meeting for general, stake and mission officers; two General Sessions, in the Tabernacle; six Department Meetings; and a reception for Stake Officers. The Department Meetings featured were: Social Service Case Work Department, Work and Business Department, Social Service Lesson Department, Literary Department, Visiting Teacher Class Leaders' Department, and Theological Department. They began at 8:30 a. m., and continued until 5 p. m., on Thursday, April 7th. As no two were held simultaneously, the Relief Society women were enabled to attend all the sessions, which proved to be most satisfactory. This was evidenced by the large groups at each department.

There was a large attendance of enthusiastic workers from 98 stakes and 7 missions. The Officers' Roll Call at the Officers' Meeting showed the following representation: 21 General Board Members; 542 Stake and Mission Officers, including: Stake Presidents, 74; Counselors, 117; Secretary-treasurers, 48; Other Board Members, 296; Mission Presidents, 7.

The Tabernacle was well filled at the two General Sessions on April 6th. The evening session was an innovation, but very delightful. The Relief Society was most appreciative of the rare opportunity of holding Conference on the anniversary of the organization of the Church.

The music for the Conference was outstanding. The chorister, Mrs. Lizzie Thomas Edward, led the congregational numbers. Special solos were rendered by Mrs. Margaret Stewart Hewlett, and duets by Cannon Lund and Jessie Evans. The work of the Relief Society chorus will long be remembered. The high degree of artistry reached by this group of 200 women, was eloquent of the time and effort given in preparation. The voices were drawn from the six Salt Lake City stakes. The local groups practiced for months on the songs selected, and were then assembled in the final chorus under the very able leadership of Mrs. Charlotte Owen Sackett, who manifested the poise and skill of a great chorister.

A most interesting and educational feature of the Conference was the display in the Brigham Young Memorial Building of the work done at the Work and Business Meetings of the four Weber County Stakes, Ogden, Mount Ogden, North Weber and Weber. There was almost every kind of article one could think of, from the remodeled clothing to the most exquisite art creations. The quilts in themselves were a most wonderful exhibit. Salt Lake and Liberty stakes gave some interesting demonstrations of painting and hand-craft. Mrs. Marie Lederman was in attendance at her rooms in the Lion House, and gave instructions to class leaders in fine needlework and household arts. Many lovely things made under her direction were shown.

A very pleasant service was rendered in the reception room pro-

vided for the conference visitors in the Brigham Young Memorial Building.

The reception to Stake Officers, held on the evening of April 7, in the Auditorium of the Bishop's Building, was one of the most successful social functions ever sponsored by the General Board. The committee, under the chairmanship of Mrs. Emma A. Empey, spared no pains in making the event delightful.

Officers' Meeting

Wednesday Morning, April 6th, 1932

PRESIDENT LOUISE Y. ROBISON

THERE are so many marvelous things that you sisters have done during this last year that I do not believe I could control myself if I tried to tell you how we appreciate and love you for the service. We have made many demands of you from the office. Problems in your own localities have been so heavy, but in every instance you have come to the front, and done more than was expected of you.

We asked the four stakes in Weber County if they would give us a display of handwork taught in their Work and Business Meetings. The splendid response to this request is in evidence in the wonderful exhibition in the Brigham Young Memorial Building.

I want to tell you how we appreciated your activity in the signature campaign for the National Council of Women—it has been marvelous. One of the mission presidents wrote: "My wife is away in California, visiting with her daughter, but if you will send the petitions we will take care of them in her absence," which he has done. In every stake there have been such splendid results.

We should like, at this point, to call special attention to the group of very fine speakers of national reputation, who will be here on April 13 and 14, in the interest of the 18th Amendment. They are known as The Allied Campaigners, and are led by Dr. Daniel H. Poling. The efforts of this group have the hearty approval of President Grant, and we bespeak the interest of our Relief Society women in making their work successful here. We are asked to circulate and sign a pledge. It does not entail any financial responsibility. It merely voices our belief that liquor should be abolished.

We have had a very few changes this year in our stake officers. We are most grateful for this, as we are so happy to greet anew you sweet sisters who have worked long and untiringly. It always gives us joy to meet new sisters in the group. The following are the reorganizations we have to report:

December, 1931, Gunnison Stake, Amelia A. Larson, released; Clarice J. Larson, appointed president. January, 1932, Tintic Stake, Elizabeth Boswell, released; Vera Patten, appointed president. March, 1932, Benson Stake, Effie A. Greene, released; Ethel B. Webb appointed president. British Mission, Josephine B. Lund, released; Mrs. Douglas, appointed president.

We have had a very fine letter from Sister Widtsoe, of the European Mission, sending greetings from the European sisters. She sent us "The Millennial Star," printed in French, Dutch and Scandinavian. These contained full and beautiful messages from the Relief Society.

The European Mission has a wonderful record. The report shows that of the women membership of the Church, 53% are in attendance at Relief Society meetings. Some of them reach as high as 73% but the average is 53 6/10ths—a very wonderful showing.

We have been most delighted in the response the sisters have made in sending in subscriptions to the *Magazine*. A number of our wards have reached 100% or more, some of these in the smaller settlements, with very limited resources. One report shows a membership of 19, with 22 subscriptions, another a membership of 45 with 52 subscriptions. There are a number, too, who have 75% of their members who are subscribers for the *Magazine*. This is very fine, and we know it is the efforts of the women who have accomplished it.

We would like to say a word about sending in material for the *Magazine*. Some little things come into the office which must have been just ideal for the time they were written, but the interest is purely local. It just about breaks the heart of the editor not to accept these things, but they have no general interest. Sometimes we have little histories of some of our splendid women who have given such faithful service, but when the little sketch comes in to us, it is incomplete. It does not give the thing you wanted to tell, the things you loved about her, you have rather felt that we knew these lovely things. Our *Magazine* space is limited, and we cannot publish all of the little biographical sketches that we would like.

Every stake and ward president should see that her secretary has the history of the organization in the record book. In some places this is magnificent. There are also collected volumes of biographical sketches of the women who have held positions in Relief Society. This is most valuable, and although they cannot be put in our record book, do preserve these sketches so rich in experience.

I believe the thing that has the strongest appeal to us now is our charity work. We have had an experience this last year which I believe we have never had before. Whether we will have another one next winter, is for the future to tell, but we must be prepared to meet the situation when it comes. Before the stakes sent their aids here for training, we advised the wards to have aids as they seemed to need them. In some places the ward aid was selected before we really knew what her duty should be. Some ward aids are so capable and fine that the president of Relief Society could hardly carry the responsibility without her. If you have such a ward aid, keep her, but if you have one whom you selected, and you find that she is not just the kind of woman for this place, and she could do better work elsewhere, release her. I would like to have you feel in our organization that we all want to work in the place we can do the most good. There are some of our ward aids who are taking all of the responsibility away from the ward presidents. This is all wrong, and we would like you stake Relief Society presidents to see that the ward presidents understand that they are the head of the ward Relief Society, and that the ward aids are their aid, their help. The ward aids should only come to help, to do the errands, and make the investigations for them, and the contact with the Bishop must be made through the ward president. In some of our

wards these aids; who are very lovely women, but do not understand their place, go to the bishop, and the bishop and the ward aid carry the whole responsibility. In some cases we have asked the ward presidents what they were doing in charity, and they knew nothing about it. They said that was taken care of by the ward aid and the bishop. Now if the ward president is not able to carry this, it is a matter for you and the bishops and the stake president to decide. We do not want our ward presidents to be too heavily burdened. The conditions are a little different in the city stakes and in the country stakes. The problems are different, and sometimes in the urban stakes the ward president requires help, and in others she can carry on without the help of an aid; if she can, that is the ideal condition, but keep your good ward aids if you feel that you really need them.

Oftentimes our presidents will say we have teachers, or we have aids, or we have class leaders who are not doing what they should do, what shall we do about it? It is a big responsibility, but I believe it is one that we all have to face. In the Book of Mormon you will find that the Lord says "It is better for one man to perish than that a whole nation dwindle in unbelief." I believe it is better for one woman to be removed from a place where she is not doing the work, as it should be done, than it is for the organization to be hampered. I would beg of you, though, that you use the greatest love and tenderness, because some of these fine women, who really are feeling that they are doing the biggest things, are the ones that we would like to have put into another position. Let us all feel that we want to work where we can do the most good.

In the bicentennial planting of trees—women have done so beautifully all over the Church, and we want to commend you for this. I hope that your trees are all growing. We shall be interested when we visit around in the different stakes, to see the Relief Society trees, and hope they are flourishing.

We have been asked to speak again on patronizing home industry. We asked last fall that the stakes outside of Utah, Idaho for instance, would find out what Idaho produces, and as far as possible support the Idaho industries, and the same with the different states. We hope you are carrying this into the home. The women are the purchasers in most of the homes, so encourage them to ask for the home products.

I believe the thing that is troubling most of our women is the Annual Dues. We have had so many pathetic letters from our stake presidents in reference to this. Now, sisters, we cannot lower our standards, we must still say that the Annual Due is fifty cents, but where conditions arise such as one that was reported to me yesterday, where a ward had deposited all its annual dues in the bank, and the bank failed, how can you go back to these women and ask for them again? In so many localities the stake and ward funds were in the banks that have failed, and they cannot make the difference up. Let us try to stimulate our women to keep to the standard of fifty cents, but stake officers carry this message to the ward officers, do not worry your hearts out because you cannot send in the 100%. I do not know just how long the General Board can carry things, but we can adjust as well as you can, so get as much as you feel you can, and hold your standards high, but do not worry because you have not your 100%. There are

some of us, I believe, as some business firms, who take advantage of situations. I think some of the business firms are discharging help just because they can get behind this thought of depression. We do not want this in Relief Society, we want every woman to feel the privilege of carrying her burden of the expense, but when you know conditions, do not worry about it. Let these ward presidents know that we do not expect the impossible of them. Carry a message of love back. We had word from one of our stakes that some of the dear sisters said they would like their names taken from the record book because they could not pay their Annual Dues, and they did not want to be carried as charity. Do not let the sisters leave. At this time we need the sisters, and they need Relief Society, and if it is not possible for them to pay, love them just a bit harder, and let them feel more at home in the organization than ever.

I believe, as I said before, that this is a time when we are all having our hearts touched, if it is not individually, it is our family, or our neighbors, and I believe the Relief Society is lifting this load, and let us not in any way allow our faithful women to feel that they are not the most welcome, even if they are not paying their Annual Dues.

MRS. JULIA A. F. LUND

General Secretary

IT gives me great pleasure this morning, sisters, to give a brief summary of the Annual Report, which will be published in detail in the May *Magazine*.

As President Robison has indicated, from every stake and every mission in the Church, we have had splendid cooperation this year in the Relief Society work, whether it has been in the planting of trees, the conservation of food and clothing, or the most perfect attention paid to the detail in the secretaries' work. And may I take this opportunity of expressing the very deep appreciation which the general office feels for the splendid work of the secretaries of our Relief Society. They have done marvelously fine work this year. Each year the number of perfect reports increases. With very few exceptions the errors that were made in the compiling of the stake and mission reports this year were very minor, showing that everywhere our sisters are keenly alive to this important work, and are meeting it with splendid results.

The following is a summarized statement of the Annual Report for 1931: Total Balance on Hand, January 1, 1931, $166,379.07; Total Receipts during 1931, $274,061.50; Total Balance on Hand and Receipts, $440,440. 57; Paid for Charitable Purposes, $116,448.17; Total Disbursements, $287,244.35; Total Balance, December 31, 1931, $153,196.22; Total Assets, $1,034,312.61; Ward Conferences held, 1,280; Teachers' Visits made, 836,778; Visits to Sick and Homebound, 204,460. Membership in 1930, 64,225; in 1931, 66,884, an increase of 2,659. The membership includes, Executive and Special Officers, 11,047; Visiting Teachers, 23,003; members, 32,834. Average attendance, 1930, 24,521; in 1931, 27,234, an increase of 2,713. Paid for Charitable Purposes in 1930, $109,493.19; in 1931, $116,448.17, an increase of $6,954.98.

MRS. LOTTA PAUL BAXTER

General Board Member

A YEAR ago a friend, a helper, was issued from the press for the benefit of the workers of the Relief Society, and for those who loved the work. This little book, very unpretentious, we called The Handbook of the Relief Society of the Church of Jesus Christ of Latter-day Saints. It is a most unique publication. It is divided into three parts. The first part tells of the organization in Nauvoo, and the earliest history of the Relief Society. In this division there is also the activities and our world work, the big things that we do sometimes in connection with other organizations. It tells a marvelous story, covering a period of 90 years of our activities, very fascinating to read, and it furnishes you with all the historical facts that you need for your annual day celebration. In this first part, or just following it, is a wonderful list of all of the Nauvoo enrollment. This is a very interesting and unique feature, and I believe that many of you will be delighted to find out, when you get your book, if a relative of yours was one of the Nauvoo members of the Relief Society.

The second part contains short biographies of the seven presidents, and the third contains all of the rulings, methods of procedure, organization exactly how to conduct the Relief Society organization, the regular procedure of the meetings, and everything that any new member of the organization needs to know.

I want to say just a word about this work. It was not compiled in a few months. Minutes of ninety years had to be gone over, so that nothing of importance should be missed. I do not know how many copies we have, but I do hope there are enough for every one of you to have one. It is in two bindings, cloth for 85c and paper for 60c. I hope you will avail yourselves of this rare opportunity to get this, one of the most unique histories of any woman's organization that has ever existed.

The second part—the biographies of our beloved presidents. I wonder how much love and admiration must have been in the heart of the writer to have filled these biographies to overflowing with love. As you read them you feel that you are in the presence of wonderful women, and that your life is enriched through having been acquainted with them. Surely the finger of God selected these women. Their beautiful lives are told in beautiful language, and they are so short that you can memorize them easily. The work is a tribute to Sister Cannon that can hardly be surpassed.

In regard to Sister Lyman's work, how she did it I do not understand. It is beautiful, comprehensive, covering every phase of Relief Society work.

I lovingly call it "The Little Book," and "My Faithful Friend," and it is both.

COUNSELOR AMY BROWN LYMAN

TWELVE years ago we held our first social service institute, with 63 representatives from 63 stakes. Possibly today of that group there

are only about 6 who are working in the Relief Society. I have counted four here this morning who were in that first class. Due to the great turnover which this indicates, it has been necessary for us to repeat these institutes frequently, which we have been doing all along these twelve years. Two years ago we decided to cover the Church again with institutes, by having 25 workers called in at a time. We have held three to date, with 71 representatives. This means that 71 stakes have been represented, while 33 stakes have not, as yet, sent delegates. We had expected to have another institute early this year, but due to the depression and the unemployment situation, we felt that it was probably a wise thing to postpone it for a time. The object of these institutes is to help us in our fundamental work, charity and health work. We feel that very marvelous results have already followed the workers who have taken this course.

We have tried to describe the type of worker who should be sent to take the course, leaving it to the stakes to choose their own representative. In some instances women have been sent who were not able to do the work after they went home, due to other duties or to illness. There is also another thing that we have regretted in connection with this, and that is that in many instances the workers have not been used after they have gone home. This has been true of every institute we have held, so we thought we would discuss the work a little this morning.

I believe that other agencies have been as interested in our workers as we have ourselves, and in some instances even more. In some instances, where the Relief Society stake presidency and board have not used the social service aid, the Red Cross, and other organizations, have been glad to use her. I think it is probably because the Relief Society has not understood exactly the training that the workers have had.

The course of study which we have given these aids has consisted of sociology—the study of human relations, which is the foundation for all social work; case work methods, with emphasis upon those fundamental principles underlying case work; lectures in health, mental hygiene, child welfare, social legislation; and a definite amount of required reading. In our field work the students have visited social institutions in Utah, and have been required to do a certain amount of family case work under supervision in the Welfare Department. At the close of the institute we gave each worker a copy of the instructions which had been sent to the stake presidents, as follows:

1. That the stake worker who completes the Social Service Institute be designated as Social Service Aid.

2. That the Social Service Aid devote herself exclusively to social work, giving up all other positions in the auxiliaries.

Some workers have said they did not know they would have to give up other work or they would not have come. This is one of the provisions, because if these workers are to be really helpful in their communities, they will have to give up other things, particularly where they are used.

3. That her duties shall be:

(a) To assist ward presidents or other ward workers with family problems such as making investigations, weighing information and facts, making budgets, and deciding

on general plans for needy families. (Note: Actual assistance in any case is to be given only upon request of the ward; in other words, any report as to need in any family should be referred to ward president, and method of procedure worked out with her.)

The stake officers should not take up family work in the ward, and put in relief, without the knowledge of the ward president and the bishop. We had a question just recently on that point. It is not fair to the wards for the stake social service aid, or the stake president to go into the wards and put in relief without the knowledge of the ward presidency.

(b) To give, from time to time, special instructions on family case work methods to ward presidents at union meeting. (Note: Actual local cases must not be discussed in union meeting, but privately with the ward president concerned.)

We have heard of some instances where actual cases have been discussed in Union Meeting, and we are very much opposed to that, and advise against it.

(c) To make it a part of her work and duty to become acquainted with her community, and with state, county, and local resources; also with local officials and heads of community agencies, explaining the cooperation the Relief Society is prepared to give. (Note: in case of complicated situations, the stake Social Service Aid may, if she desires, consult the Welfare Department at Relief Society headquarters.)

(d) To assist ward presidents in contacting county officials and other social agencies.

We also tell these social service aids that we want them to study the history and background of the Relief Society. We require them to read the handbook from cover to cover, in order to get the spirit of the work, and its complete detail. We want them to learn about the social legislation in their state; then to know about the county work, the county resources and its provisions for caring for the poor. We ask such questions as this: Has your county qualified for the mothers' pensions? We want them to look into all these things. We want them to study their county resources. We have a little book which we use in the institute, "What Social Service Workers Should Know About Their Own Communities." I think you would all be surprised to know the number of resources that you do have in your counties. We have asked these stake aids to make a survey of such. We have also asked them to read everything they can get regarding social work. We have also given instructions on a type of registration. We suggested also that the Relief Society stake presidency arrange for the holding of conferences with the stake board and bishops and stake aid, to discuss the work. We have found out that in some instances this has not been done. It is suggested that a magazine called "The Family," be provided for the Social Service Aid; also "The Survey," if you can afford to have both.

In urban stakes, like Salt Lake City and Ogden, we have a little different plan. In Salt Lake City we have the Welfare Department, which is a means of contacting the county, but in the rural districts where there are several stakes in a county, we have suggested that these stake aids get together and formulate some standards for requests of the county commissioners, so the requests will be more uniform. If a county had three stakes in it, the

stake aid who talked hardest and went continually to the county commissioner, might get more relief than the other two stakes. That is why, in Salt Lake County, the contact with the County is made through the Welfare Department.

We have told our stake aids, if they come across any problems which they cannot solve, to write to our Welfare Department, and we will do our best to help them.

The question often arises as to whether or not the stake social service aid should also be the stake class leader in the social service department. Our answer in the past has been that this might be temporarily allowed pending the training and preparation of such aid for charity work; but as we have already indicated, as soon as she has had her institute training, she should devote herself exclusively thereafter to social service work.

MRS. JOSEPHINE B. LUND

Former President—British Mission Relief Society

WE have a complete organization in our mission, with president, counselors, class leaders, secretaries, and supervisors of different work. The branches of Relief Society in the British Mission in 1930 were 58; 1931, 68; the membership in 1930, 648; 1931, 714; meetings held in 1930, 1,891; 1931, 2,377; number of visits made by the visiting teachers in 1930, 2,290; 1931, 3,010; number of families helped in 1930, 550; 1931, 572; special visits made to the sick and homebound in 1930, 2,757; 1931, 4,242. You can readily see that the work in the British Mission is growing, which I am very happy to say.

We are proud of the manual of the British Mission. The title of it is, "The Value of Life Here and Hereafter." In lesson work we try to follow the schedule of meetings we have here at home. Human Welfare is the subject of our Social Service, a wonderful study, teaching the women how to raise their children, and what kinds of homes to have. That is what the women need.

We have our funds, just the same as we have here, and they are used for charity and general purposes.

We have a slogan, which is "We stand for a more sincere sisterly love through application of the Savior's parables and teachings," and that slogan has done a world of good to the sisters of the mission.

There are very few L. D. S. halls in the mission. It is too bad that we cannot own more. Where we do own our halls we have our meetings held weekly, and no one can interfere with us. We have to pay a tremendous amount for rented halls, and oftentimes they are on the fourth or fifth story, and sometimes next to a public house, or saloon. In that way we are handicapped for meeting places, but when we do own our own halls, on Work and Business day these dear good sisters will clean them, making them just as spick and span as they possibly can be. The Saints are so proud of their own meeting places—though they have not wonderful buildings like we have here, because the people there are very poor.

We hold our conferences twice each year. Instructions are given on the work, and in return the sisters have reported the conditions of the Relief Society, and its needs in the different branches. They have been very wonderful meetings,

resulting in much good. We have exchanged ideas, and after the presidents have spoken of their hopes and ideals, they have borne their testimonies. I have seen these dear sisters say just a few words, but, oh, they have the spirit of the Lord with them!

Sister Widtsoe told each of the presidents to introduce the Annual Dues in the missions. It was very hard to get our dues in, but we asked the women for a shilling a year. We told them to have a little social, and charge a few pennies, and in that way they are enabled to pay their dues.

The presidents have been asked to write a history of the mission. These sketches were sent to the office, and placed in a large record book to be kept in the mission. Any time the history can be consulted, and shows what the different Relief Societies have done.

The handbook has been a Godsend to the missions, and the presidents have gained a great deal of good out of that wonderful little book. Twenty-four copies were sold in our mission field—the handbook is not very old.

The condition of women's work in the mission is improving, and they only need a little encouragement.

I hope and pray that our Relief Society will go on progressing; that we will climb that ladder until we attain the top; that we will go on progressing, doing all we can for the poor and the sick and the needy. Working in the Relief Society develops a personality greatly. It makes one less selfish and more sympathetic for those who are suffering from different causes. I have a great love in my heart for the English people, they are a mighty fine people. When I say English people, I mean also the Scotch and Irish. May God bless you all.

General Session

Tabernacle, Wednesday Afternoon, April 6, 1932

PRESIDENT LOUISE Y. ROBISON

DURING the roll call this morning, I looked into the faces of you dear sisters, who carry such a load. It seems not so long now, in looking back, to the time when we were here last October, and were facing winter. There was so much unemployment, and we wondered if we could care for those under our direction. Now we have come here on this beautiful day, and it seems that our Father in Heaven is showing his appreciation for our work. The women have done so well. Some of you have come to the office weeping because of women who lacked clothing, and expectant mothers and babies who were not cared for, and children without shoes, but I believe on every occasion, even though you could not do all you wished, you found the means to bless and comfort the people. It is our mission, to comfort and sustain those who are in trouble! We must never get the feeling of depression. The women of the community are the ones who must hold high the standards. Our husbands are depressed these days, when things are so unstable, so it is the women who must hold things safe and secure.

We have great opportunities now, opportunities of study, of travel,

and advantages that our parents and grandparents did not have. Let us make the best possible use of them. Let us analyse the present, and see Let us look through the past, and take out the beautiful that will enrich our lives. Let us analyze the present, and see what we can do that will make our lives fuller, and enable us to meet the future more efficiently. I believe firmly that the Gospel of Jesus Christ, a testimony that God lives, is the anchor that will hold us and make us feel secure. There is a little verse of Whittier's which expresses the experience common to all of us,

"And midst the maddening maze of things
When tossed by storm and flood
To one fixed hope my spirit clings
I know that God is good."

If we can hold this in our lives; if we can take advantage of opportunities that are given to us; if we can keep our children secure; if we can find joy in life, and know that God lives; that we are His children and if we do our part, all things will be well, this depression will be a blessing to us.

BISHOP SYLVESTER Q. CANNON

I can assure you my sisters, and brethren who are present, that I consider it a privilege to be with you this afternoon, on this memorable anniversary, in the midst of such a splendid gathering of the finest group of women I have ever seen.

Today we are facing a condition, and not a theory, as one of the presidents of the United States once said. We are in the midst of a situation that we did not foresee, and we did not prepare for. (I say "we," I mean the people of the United States, and of all the world.)

As I see it, every wage earner, and a wage earner is the one who is concerned with unemployment, ought to have the opportunity to be employed in a gainful occupation, and to have leisure time for mental and spiritual development. A great many have an opportunity of enjoying leisure time at the present, a good deal more possibly than they like to enjoy, but after all, leisure time and the way in which one spends it, indicates what is going to become of him. That is largely true of young people, but it is also true, in a measure, of everyone of us, no matter what our occupation may be, or what our lack of occupation may be. In the matter of unemployment during this past winter, the committee of the Governor, the State Council of Unemployment and the educational forces in the state, have been undertaking to encourage people to employ their leisure time in learning something that would help them to obtain more profitable employment and activity in normal times. It has been said that the greatest things that we do are done in our spare time. Certainly those who have taken advantage of all the time to qualify themselves have been able to accomplish some of the greatest tings that have ever been done. Edison, who used every moment of his spare time to advantage, was able to perfect some of the greatest inventions that have ever been produced. Lincoln, who as a boy spent all his spare time in reading and studying before a log fire, became the great emancipator of his country, and so many instances might be referred to of those who have occupied their spare time profitably.

As it has been stated, everyone who is engaged in the earning of wages, ought to have the opportunity for mental and spiritual development, and so this Church stands for the observance of the Sabbath Day. Every person who has occasion to work should rest on one day of the week, and employ his time in spiritual development. That does not of course mean that he should not enjoy and develop spiritually on other days, but that that day particularly should be devoted to that purpose instead of to that sort of activity that interferes with the spiritual welfare. In like manner everyone engaged in wage earning should have an opportunity for mental training and development.

We realize that the present conditions do not generally offer such opportunities for gainful occupation as we desire they would. It is true that even in normal times there is a certain amount of unemployment, but that is ordinarily not sufficient to interfere with the general progress throughout the world. How then can we help to bring about the return of normal conditions, and what can we do to help to avoid future depression? I suppose we are all doing all that we can wherever possible to provide employment, but unfortunately we are all suffering, in a measure, from these unfavorable conditions. There are very, very few whose income or whose wages have not depreciated, and therefore we are in a less favorable condition to provide employment for others, all over the county, city, state and nation. A greater load is placed upon us if taxes are increased, and we have difficulty in paying these taxes with our depreciated incomes. The only thing we can do is to try to do what is within our reach, to help those in need and at the same time to avoid, as far as possible, overstraining ourselves under these conditions.

There have been many proposals advanced to bring about better opportunities; some of these are favorable and some impracticable. To avoid depressions is difficult, because Americans everywhere fail, in many instances, to observe economic laws. Perhaps, as has been frequently stated, among the things that interfere with the best economic conditions are two qualities, selfishness and greed. I know of nothing that will help to overcome these arch enemies more than the observance of true religion as practiced in this Church. The world is so closely connected and interrelated by communication, and through transportation facilities, that what affects one part affects another.

As I see it, the only way whereby we can help to overcome unemployment at the present time, is to provide shorter working hours and shorter working weeks. Through the introduction of machinery the efficiency of the workers has been materially increased. Therefore, because of this situation, and because of the reduced buying power of people everywhere, it appears that this is one of the most vital means that can be adopted to bring about greater employment in industry. It seems to me that this plan should be considered very seriously and carefully by everyone engaged in the industry and in the employment of people. It would involve some changes, and it is going to take time to bring that about. All of these suggestions require time, because we are not in a position to dictate any one plan to be put into effect without regard to the feelings of all concerned.

Another way of helping is buying

in the home market and the patronizing of home industry. Of course it is necessary to avoid sectionalism and to try to satisfy and to serve the needs of the individual communities. Their best market is their home market, and the best means for the people locally to help their own conditions is to patronize the home market and the home manufacturers.

Another important thing is the stabilization of the purchasing power of the dollar. We realize that the value of the dollar is based upon the fixed amount of gold in the dollar. We also realize that the value of gold has dropped just as much as other commodities. We are not concerned so much individually about the purchasing of gold, but we are concerned about the purchasing of commodities that we need for our sustenance. One noted economist has suggested a basis for the stabilization of the purchasing power of the dollar based upon suitable commodities that the people need. If we can be sure, for instance, that the value of the things we need for our food and clothing and so forth would remain the same, in other words that the dollar would purchase about the same all the time, would that not help materially in our communities. The farmers would be able to get a reasonable price for their wheat, the cotton growers would be able to get a reasonable price for their cotton, and the woolmen would be able to get a reasonable price for their wool, and so with other things. The metal industry would also be able to secure reasonable results for their product. So, as I said, one of the noted economists, Professor Oliver Fisher, of the Yale University, has recommended that the dollar be stabilized according to its purchasing power.

After all, the sentiment of the people will determine largely the effect of legislation, and of the attitude of mankind with regard to this proposition and these problems. The manufacturers in this state should be patronized largely by the people of this state, and manufacturers of other states should be patronized by people of those localities. The manufacturers should produce the kind of goods at the price and quality that can compete with other goods from other localities. It has been stated that in this state alone, if the people would patronize all the manufactures that could be produced here, it would put from fifteen to twenty-five thousand people to work, and that is far more than are unemployed in this state.

What can we do individually and collectively? You can answer for yourselves, you can be thinking about these things. You can put into practice to a certain extent some of the things that have been here suggested.

Another suggestion is that the building of roads, paving of streets, state improvement and national improvement that are not competitive, should be undertaken in hard times.

I do not need to go into detail in the question of our tax situation. Taxes are too high, and yet we are faced with a situation that is more difficult. We realize that in 17 years, while the population of the United States increased 27% the budget for the Government increased 228%. We realize in 1913 the total cost of the national, state and local governments was two billion nine hundred million dollars, and in 1929 thirteen billion dollars, or more than six times as much. Do we realize that 70% of all the taxes are spent in the state and counties? The national Government

requires 30%. The cost of taxation has increased from 3 to 170 per capita. It is our business to try to remedy these conditions.

As far as possible the responsibility for caring for unemployed has been localized in the various counties. Organizations have been set up to try and promote employment. They have succeeded fairly well. I think that this county has suffered more than any county in the state proportionately, and that is due to the fact that the plan which was proposed last fall failed in its purpose, and the unemployment was and still is quite serious in Salt Lake.

After all such things as have been undertaken this past winter have been temporary. What we are concerned about is to provide some means whereby we can help stabilize conditions, avoid depression and maintain fairly prosperous conditions, at least for all who desire them. The Church itself has been doing all it can, and yet we are faced with the same conditions in a measure. In hard times the income of the Church is not as great as in good times. If we had the reserve we could proceed to do more work, which would help to bring employment and help provide necessary improvements that are required for the welfare of the people. The Church has been doing a great deal in the way of improving the meeting houses throughout the Church. It is a very helpful and desirable thing, but we are limited on account of the funds available.

I am sure the Relief Society has been doing a tremendous work in seeing to it, under the direction of the bishoprics of the wards, that no one suffers for the necessities of life. I want you to understand that I do not feel that the Church is required from Church funds to take care of everyone who is in need. I do not think it is necessary all the time to be handing cash or food supplies to those who are in need. That is where social service comes in; to study the needs of the people, whether they be medical attention or other things, to help to advise the people to help themselves. It is not the business of the Church to take care of everyone who is in need. It is not to be expected that nonmembers of the Church should receive help from the Church, but the Church, through the Bishoprics and Relief Society can see to it that they do not suffer. They can be referred to the agencies who are responsible for their care.

Therefore a question arises, to what extent should the Church be responsible for support, or financial aid to those who are inactive in Church affairs, who do nothing toward maintaining the Church, or toward active participation in Church activities? Is it reasonable that they should expect the Church to do very much toward rendering them financial aid? Surely they need advice, counsel, comfort and all that can be done in that respect. The Church has undertaken to do so much, but it is not reasonable to expect that they shall call upon the Church when the counties are, under the law, legally responsible to aid those in need. The Church feels the responsibility for the care of those who are faithful active members, and they can properly call upon the Church for help. The point is that there are very few of them who are in need, because faithful observance of the principles of the gospel, we find, is a means of blessing temporally as well as spiritually.

I want to compliment the Relief Society on the splendid work it is doing; the fine training the sisters

are receiving in social service work is evident; the spirit of growth and judgment is now manifest. We have advised the Bishops through the Church that inasmuch as the Relief Society is working so efficiently, and is of such great help to them, that they refer all cases of any kind needing advice or counsel to the Relief Society of the ward to investigate the conditions and report back to the bishopric as to what they think should be done. I compliment you, and I pray the Lord to bless and sustain you in your efforts in the name of Jesus Christ. Amen.

Dr. Beeley's address will appear in the June issue of the *Magazine*.

MRS. ANNIE WELLS CANNON

Member of the General Board

SISTERS and Friends: To Latter-day Saints the marvelous things that are happening in this changing world of ours are not so much of a surprise, because we believe in modern revelation, and that Joseph Smith was a true prophet of God, and while we may not be prepared, we knew these changes would come.

To me, one of the most marvelous changes during the last one hundred years has been the status of women. Victor Hugo said the 19th century was a woman's century, and recently a savant, in a lecture at our State University stated this was a woman's age and a matriarchy, if you please. Today the women of the Relief Society have reached the Parnassus of their dreams, and from the heights of achievement look across the years, so full of struggle, hope and faith, with joy and gladness in their hearts.

How glorious it is that today, the 6th of April, the birthday of the Church, the Relief Society is holding a conference in this historic edifice, commemorating the anniversary of its organization, which took place 90 years ago, March 17, 1842, in Nauvoo, Illinois.

On birthdays one bestows gifts and garlands and precious things. We bring here today fond memories of the gracious and beloved women in whose footsteps we have tried to walk. Sweet is their memory, and rich our heritage.

As we look along the years many figures and beloved faces pass before us, whose outstanding work has been an inspiration and a blessing to the women of the Church, not only those who have held high office, but in every group in each community of our people are women whom we recall, whose unselfish labors and daily acts of kindness have brought blessed comfort to the weary and distressed—women who never complained of the thorns along the wayside, but thanked God for the roses, women from every walk of life enlisting in this great cause, and carrying on its traditions. The very fact that the humblest and the least among us is just as welcome in our ranks as the highest and most learned, is the Christ-like step to human equality and love.

On birthday occasions, one becomes reminiscent, and though it is an old, old story, often told of the first meeting of the Relief Society in the Masonic Hall in Nauvoo, let us call to mind the picture, quaint, dignified, unusual. That occasion held many points which, for broadness of vision, and the very newness of things, are most remarkable.

The assembly itself, eighteen women selected to become leaders to the women of the Church. Young, they were, the oldest present, Elizabeth Ann Whitney, 41 years old, and Bathsheba W. Smith the youngest, not yet 20, yet these young women displayed both moral courage and executive ability in the deliberations of that occasion, standing their grounds and stating their reasons in the selection of a name for the society, and the election of officers, before the brethren who were there present.

It might start a new thought in your mind to state here that the first written word, at least in modern times, given out to women to make a study of, and conduct their meetings according to parliamentary procedure, was given on that day, March 17, 1842, by the Prophet Joseph Smith. That is something of a challenge, but I believe it is a fact, and if you care to analyze the thought in view of the fact of the great advancement of women everywhere, let it be a testimony to you of the vision of the Prophet when he said, "You are to conduct your meetings according to parliamentary law," and then proceeded to instruct them with a demonstration. At this first meeting were laid down the fundamental principles or foundation stones on which the Relief Society has built and functioned throughout its 90 years.

The Prophet said, "Provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity, and administering to their wants; to assist by correcting the morals and strengthening the virtues of the community." There was further instruction about the duties of officers, keeping of records, and later providing work for the unemployed, and the beginning of a fund, exhorting the women to prepare themselves by prayer and study to be examples of virtue and wisdom to the women of the Church. So far as I can see, all the most worthwhile things in women's organizations of this day were outlined on that day, 90 years ago.

The Prophet further said, as a benediction to these women: "I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time." Oh, my beloved sisters, what a promise, what a gift was there! How precious ought the Relief Society to be in the heart of every Latter-day Saint woman, and it should give a testimony forever of the divinity of his mission. Did the key turn just for this group of 18 women? No! not for just the women of the Church, but for all womankind. Mark the advancement of women everywhere from that time on. It was like a wave of new thought vibrating round the earth.

Guided by the Priesthood, and stimulated by faith, the women of the Relief Society have maintained the ideals and traditions of the past in their onward march of progress and advancement towards the present day. They endured the persecutions and the sufferings of the early days, with the hardships and privations of the migrations of the Church, the toil and labor of pioneer life; shared all the struggles in the making of homes, gardens and cities; assisted in the establishment of schools, factories and industries; gleaned and stored grain; built Relief Society halls and granaries; founded hospitals and nurse schools; established stores and a woman's paper; worked for suffrage, temperance and peace; in fact to all great movements for advancement in the world they have

given their earnest support, and today this great army of over 66,000 women, linked by ties eternal, gratefully acknowledge the labors of the women of the past, and for a birthday gift, pledge their allegiance and devotion with a prayer and a prophecy that greater and mightier accomplishments are yet to follow.

A sisterhood founded by a prophet, through revelation from on high, sustaining all righteousness, such is the organization of the Relief Society. It has not a parallel in all the world. God bless the Relief Society!

MRS. NETTIE D. BRADFORD

GOD is good. His promises never fail. To trust implicitly in His goodness and mercy is a great principle, let us therefore put our trust in Him!

Are we, as mothers in Israel, teaching our children perfect faith in their Father in heaven? Do we draw them around us in the family circle each morning, and there present ourselves before our Heavenly Father, asking for his blessings, for his divine protecting care, for his aid, and for strength and courage to go forward and perform the labors and duties required at our hands from day to day? It is necessary that we do these things. Let us never forget our family worship. In the morning we find that in families there is so much hurry and bustle; so many are leaving home at different times, and it is hard to get the family together, but in the evening is our opportunity.

Let us teach our children to take their part in offering family prayer. I remember very well, when a young child at home, a young man came to my mother's home. We sat down at the dinner table, and my mother asked this young man if he would ask the blessing upon the food. He hung his head, and said, "I have never done such a thing in my life." That young man came from the home of a Bishop in our Church. Those parents had neglected to teach that boy to ask the blessing on the food, or to be mouth in family prayer. The father had assumed all the responsibility. We know our duty, we know that we are responsible for the teachings we give to our children. Let us be careful, let us watch the little things, let us teach our children to be spiritually minded, because from this they will get their comfort and their strength.

We should be mothers in very deed. In our homes we should see to it that our children are taught to value the spiritual side of life. We should teach them to observe the Sabbath Day, to keep it holy; to go to the House of the Lord on the Sabbath Day, and there partake of the Sacrament; we should teach them the Word of Wisdom and live it every day. Let us pay our tithes and our offerings unto the Lord. If our children are taught by our example, if they are taught to take these donations to the Bishop, to pay their own tithing, do not do it for them, because they learn to do by doing.

Our earthly joys are passing. Sometimes we think we are having a joyous time, we mingle with our friends in parties and socials, and we do enjoy it, but do we enjoy a feast in a good meeting, or talking or reading of the gospel, or learning more of the ways of our Savior, in studying the gospel, in reading the Book of Mormon?

I can testify that my testimony has been strengthened, and that I know of a surety that God lives, that

the Book of Mormon is divine, that Joseph Smith was a true prophet of the Lord, and I pray that we may each have our testimonies strengthened, and may we have strength and courage to go forward and perform the labors and duties required of us.

Tabernacle, Wednesday Evening, April 6, 1932

PRESIDENT LOUISE Y. ROBISON

ONE hundred and two years ago today, the Church of Jesus Christ of Latter-day Saints was organized. We women of the Relief Society appreciate the opportunity we have of meeting in conference in this great Tabernacle, and commemorating in thanksgiving this event.

The organization of the Church was the culmination of a series of marvelous manifestations, and an event pre-eminent in human history. Days commemorative of events, when observed in the spirit which inspired them, renew that remembrance and tend to bring the same spiritual responses. We know this to be the case in remembering the 4th of July. We thrill again and again when we hear the Declaration of Independence read, and we feel something that must have stirred those fine patriots who worked and sacrificed for our freedom. On the 24th of July, our hearts are touched, and our courage renewed when we hear again the experiences of our pioneer parents. The spirit of any movement must be kept alive by adherents to that cause, or it will die. Our Father in Heaven recognized this when instructing the children of Israel in the observance of the Passover. After giving directions respecting the order and duration of the festival in future time, He enjoined upon them to teach their children its meaning from generation to generation.

Mothers are the natural channels for carrying this spirit from generation to generation. A striking example is in Czechoslovakia. For 300 years these people were in serfdom. They were not permitted to teach their own language, or even to speak it in public. The mothers, however, preserved in the homes, not only the language, but the culture and traditions of this wonderful little nation. After the great war, when the Czechoslovakian people regained their freedom, they had these things which they prized so dearly.

Women of our Church have a rich heritage. In all the world no more thrilling stories can be found than in our history. One can hardly realize that until the Prophet Joseph Smith prayed on that memorable spring day in 1820, that no one in the wide world knew God as He really is—that He is a glorified man, that He speaks and gives instructions to His children on earth. For nearly two thousand years Christianity believed there would be no more revelation, but angels visited the Prophet Joseph Smith. The Savior and holy prophets appeared in glory, not only to Joseph Smith, but others, too, witnessed these great manifestations.

Records of an ancient people, written on plates of gold, were delivered by an angel to the young Prophet, and he, without education, but by the power of God, translated these records and gave to the world the Book of Mormon.

Another wonderful thing was when the Priesthood was restored. The Prophet Joseph Smith and

Oliver Cowdery were in the woods praying, when John the Baptist appeared in glory, and bestowed upon them the Priesthood. These are glorious episodes which were forerunners of the organization of the Church, and make April 6th, a day to be commemorated, for God had again spoken.

It is necessary that we keep in the homes the spirit of the Lord. During this time of stress, when men's hearts are almost to the breaking point, there is nothing that can comfort, and cheer, and enable us to see the good there is in life but the spirit of God.

We are familiar, those of us who have read the papers recently, with two men, one a Scandinavian, one a citizen of the United States. They were men of wealth, their names were known for good all over the world, but life to them was not of any value, and you will remember just within the last few weeks these two men took their lives, because there was not anything to live for. I am so touched by seeing people hurrying to the temple. There are aged and young people. Life is too short for them to accomplish all they have in their hearts to do, and I wondered what was the difference. I knew the answer to my own question. They have the spirit of God, the spirit of service and love for their fellowmen, and as I said, time is too short for them to accomplish all they would like to do. We have been given a promise by our Father in Heaven, who never fails in His promise if we do our part..

We have been promised the greatest blessing that can be given to humanity. Education, fine as it is, does not bring peace. Science urges us to do greater things, fine as they are. The Savior of this world tells us, "Come unto me all ye that are heavy laden, and I will give you peace." It is this peace that we need in this world, and our 66,000 women of the Relief Society can have it in their hearts and develop it in their families by cultivating unselfishness and the love of our Father in heaven. The service which our Relief Society women are giving, I am sure, should bring to them the peace that has been promised by the Savior. Those fine women—more than 20,000 visiting teachers, who go out in all sorts of weather, to make their visits and to minister to those who are sick, and out in the country places, lovingly take care of those who have passed away. There is not any money or any price that can pay for it, it is just love for service to God's children. I believe that we can have joy in our hearts, for we do have this promise made to us, and we know that when we do come to Him, weary and heavy laden, He does give us peace.

I pray that the spirit of the Lord will be in the homes of the Latter-day Saints, that mothers will realize the great influence they have in their homes and in the neighborhood, that they will do their utmost to implant in the children's hearts this love of our Father in heaven, the testimony that He has spoken from the heavens, that angels have been here, that inspired leaders now direct us. This will prepare them to meet things in life that are hard, and we all meet them. How blessed it is to be able to face things squarely! I believe that our Father's spirit will come to us, and to our children, and will sustain us during this time of stress.

I pray again for you, that you may have influence with your young people, that you may know what to do, and how to teach them that they

will have this burning testimony that your fathers and my fathers had, and I ask it in the name of Jesus Christ. Amen.

COUNSELOR AMY BROWN LYMAN

AS a great family agency, the Relief Society has distinguished itself in the field of family work covering a period of ninety years. It has made rich contributions to family life wherever it has functioned throughout the Church. It is interested, at all times, in family conservation, in promoting and enriching family life, in helping individuals to achieve their best, and in establishing and maintaining fine community standards; and whenever a new need is pointed out, the Relief Society is always on hand to help.

I desire tonight to make a few observations with a view of stimulating thought on some of the problems which we have been meeting in the Relief Society during the last three years. In any great crisis, whether in public or private life, there comes to the surface many weak spots, defects and handicaps, which, under ordinary circumstances would not be noticed or would be concealed from view. This is just as true of society as it is of individuals. In the main, nations, peoples and individuals go the way of least resistance, without much concern for the future, and not until some test comes, or some disaster or calamity reveals conditions, do we really know them as they are, or what a prevention program should be.

Many an individual goes along aimlessly in life, and not until he is forced to face life squarely, does he discover how poorly prepared he is to meet it. I have seen many people completely discouraged when they have had to face competition. It has been a tragedy in their lives to find that they have failed.

When our country entered the World War we were very much surprised to find we had so many weaknesses, defects and shortcomings. We had known of our strength, but we did not know of our weaknesses until they were forced upon our attention. We were shocked to find so many with physical defects, so many aimless young men who were wandering about detached from families or friends. We were shocked to find so many irresponsible heads of families who had not been able to save in times of prosperity, or even to adequately provide for their families; so many wives of soldiers and sailors who were in poor health, and not prepared for homemaking and housekeeping; so many families unprepared to meet ordinary emergencies, let alone the strain and stress of a war.

We are now in the third year of the greatest financial depression the world has ever known, and we are finding out again that we have other weaknesses and deficiencies; something is wrong with our economic, industrial and political systems; with society, families and individuals, and we are wondering what has caused this situation. Have the homes and churches failed? Have the schools and colleges failed, that we are in this dilemma? We are told by some economists that the cause of this depression is that we are trying to run a new world on old plans; that there has been just as much change in the world as in methods of transportation. Others tell us that we are living in a rapidly

developing industrial age, that agriculture and all forms of hand work have declined in relative importance, and machine production, transportation, and commerce have multiplied many times. Due to these facts man's wants have been increased, and they are not able to provide for their wants. A recent article said that this is not a depression at all, that it is a mishandling of the most prosperous era the world has ever known.

We have found, generally speaking, that as a nation and as individuals, we do not save. There are, at least, two advantages to saving. In the first place we have the savings, if we do have them, and in the second place we have formed the habit of saving, which is vastly more important than the savings themselves. In the second place, we find that we not only have not saved, we have spent more than we have made. We are in debt nationally and individually, which is a very tragic situation. The greatest slavery in the world is the slavery of debt!

I think one reason why we have gone in debt so heavily is because we buy too much on the installment plan. We are all guilty. I heard an economist say not long ago that he firmly believes one of the causes of this depression is that we buy so much on the installment plan, and why do we do it? First, because we are so tempted these days, with all the wonderful new inventions which make life so interesting and comfortable; and secondly, we cannot resist the high pressured salesmen with whom we are confronted. We can go into a store and pay $1.00 down and $1.00 a month, and get many of the things we could not otherwise have, but this is a very bad habit. Some people wonder why the stores are so willing to sell on the installment plan. Of course, in the first place, they charge us more than for cash, and in the second place they get a good many things back because we cannot pay for them, and that is probably the reason they manage to get along. Why, you can buy almost anything on the installment plan. I received a letter the other day saying that if I wanted to take a trip to Europe, I could do so this summer, and pay for it on the installment plan.

In our family work, particularly in the large centers, we have seen some very tragic situations. Many people are out of work who have never been before. So we have seen houses stripped of furniture. First the radio goes, then the living room, the dining room, and the bedroom things, and last of all the kitchen range. When the beds and the kitchen range go, then the people are forced into furnished quarters. We have seen some of the most heart-rending things this year, just through this habit of buying on the installment plan. How a man can figure that through the installment plan he can afford things he has never been able to save for, is a mystery to me.

It is a strange thing that a young man who has never been able to buy a suit of clothes in his life gets it into his head that he can get married and support a wife and family. We do not think seriously enough about making preparation for marriage.

We find also too many young women who are unprepared for homemaking and housekeeping, who cannot cook, and who do not know what is the right kind of food; who do not know how to remodel clothing, or darn, mend or patch; great arts which our mothers and grandmothers featured so in their lives.

We wonder what is the matter

with the home and the school. I believe they are both guilty. I used to believe that everyone should have a college education, but I have changed my mind as I have grown older. So many young people who go to college are not interested, and waste their time and money. An article in *Harper's Magazine* advances the thought that the test for entering college should be whether or not you like to use your mind. There are some people who are very intelligent, and who love to study. These people should go to college. There are others who are very intelligent, but are practical minded, and do not like to spend all their time studying. These people should be trained to do other things. The mistake is made in our high schools. Most of these today are preparing people for college, not for life. I believe in vocational schools and trade schools, where young people can be prepared for life, instead of wasting years of their time in college, and probably in the end not be able to make the grade.

Emphasis sometimes is placed on the wrong things. We were told today that our standards have raised so much. I believe that we try too much to pattern our life after other people's and are not original enough. We cannot all expect to copy the same pattern, or to live the same kind of lives. We should study our own resources and family, and try to live the best we can within our possibilities, and not try to do things that somebody else does who has a great deal more money than we have. We are not independent enough in our lives.

Undoubtedly there is too much indifference today regarding religion and religious family life. We have been greatly surprised this winter to find among the many people in Salt Lake City who have come here for employment, so many who have little or no church attachment. They are not active and are just barely affiliated with the church, and they are raising their families in this condition. Closer family unity is needed. I would make a plea tonight for greater family solidarity.

The Genealogical Society has done one of the best things we have ever done in the Church, and that is to establish family organizations. It originated with the temple work, and salvation for the dead, but we are getting wonderful results for the living, and I think we cannot do anything better than to be interested in these family organizations, and build up our family life and get back to the original religious standards of our parents and grandparents.

I would like to suggest in closing that I think we ought to take stock of our lives and habits a little more frequently. A modern business man is supposed to know every night, or at least once a week, how his business stands. So I would make a plea that we find out how we are measuring up to the best standards.

The health work today in the world is better than it has ever been, and after this depression I hope that our economic life will be more stable. Let us check over our affairs, and see how we are getting along, and what kind of plans we are living by. No doubt we will learn a great many practical economic lessons through this depression, just as we learned them during the war in connection with health work.

In closing I would make a plea for the observance of Church standards generally. The finest standards of living are the gospel standards. May we make them ours!

PRESIDENT HEBER J. GRANT

I AM very pleased indeed to have the opportunity of being with you here tonight. I would be very happy if the remarks that have been made with regard to buying on installment would be heeded. I have talked with officers of banks where men have come in and desired to borrow three or four hundred dollars, and have been very much annoyed that their credit was not good for this amount. The officers have asked them how much they are paying for rent, how much they are paying on the radio and the automobile, and other things, and find that they are actually obligated over their entire income. With not sufficient margin to feed their family, they are annoyed because the bankers will not loan the money which belongs to some depositor, when there is practically no chance of the person paying it back. Of course you all know that depositors, when they get excited, want all their money, and want it in a hurry, and of course they cannot always get it. I have advocated since 1893 that no savings bank under any circumstances should allow anybody to have their money without giving the proper notice. The people get excited and sometimes break banks. About nine times out of ten the banks would not need to break. It is ridiculous for people to expect a bank to pay interest for money, and then have it on hand all the time.

If the people known as Latter-day Saints had listened to the advice given from this stand by my predecessor, under the inspiration of the Lord, calling and urging upon the Latter-day Saints not to run in debt, this great depression would have hurt the Latter-day Saints very, very little. Nearly every live stock man that I know who has gone broke, has done so because he borrowed all the money he could get on the sheep or cattle, in order to get more sheep or cattle, and when the depression came, all that he had was not enough to pay the debt. To my mind, the main reason of the depression in the United States as a whole, is the bondage of debt and the spirit of speculation among the people.

If a person owned what he had, and did not have to pay interest, and only bought as he had the money to buy, the majority of people would be in reasonably comfortable circumstances. No matter what the price of potatoes or wheat or anything else was, they would have just as much of it, they would have just as many sacks of flour to take care of themselves, as though the wheat cost more. It has been due to debt, I think, that the main part of this suffering has come. We have mortgaged our future without taking into account the incidents that may happen—sickness, operations, etc.

I can remember very distinctly that I was heavily involved myself when President Smith made that remarkable talk, one of the strongest I ever heard him make. I made a pledge to myself that no matter what the price might be, I would not borrow a dollar to invest in anything, but I would go along quietly until I was free from debt. I have kept that pledge, although I had some very tempting offers. I had one very dear friend offer to sell me fifty thousand dollars worth of stock in a certain company, and take my note for the entire purchase price

at 6%, and the person who offered me was paying 12%, so I would make 6% on it, a wonderful offer, but I said "No." The final result would have been that that stock that I would have paid $7.00 for finally went down to 25c, and of course it would have required more cheek than I have, and they say insurance agents live by their cheek, to have asked the party who made this wonderful offer to me, to take some of that stock back at $7. I could not have done it, and what is more he could not have taken it, because he had a whole lot of the same kind. He could have taken it back as far as cancelling my note, but he could not have given me the money. What apparently would have been a very great blessing to me, had I listened to temptation, would have turned out a great loss.

I find a great many people run into debt to buy stock in corporations that I have happened to be president of, and when they paid good dividends they were glad that they were in the company, but when they were struck financially I had a great many of them come to me and say, "You are president of this company, I want you to buy my stock." Of course I was not in a position to buy it. We cannot tell what is coming in the future, but there is one thing that we can tell, and that is if we have the money in our hands to buy a radio, automobile, or anything else, and we buy it, no matter how much it comes down in value it is ours. The majority of automobiles that are purchased are purchased on time, and not on time with ordinary interest, but they are purchased on time with a tremendously high interest, interest that no legitimate business could afford to pay, and the result is that people lose their automobiles. There is nothing more true than that we have tried to live beyond our means as a people, and any person who does that gets into trouble.

There are 100,00 cars in Utah. One hundred thousand cars at three hundred dollars a year, to keep them up, and the actual wear and tear and interest on the installment plan, and so on, will work out to two or three times as much as all the agricultural products of our state. It runs way up into the millions.

I think the whole country is mortgaged. You know it is bad enough to have a mortgage on a house, without having a mortgage on something which is considered worth about 20c on the dollar at the end of four or five years of depression.

I remember reading a book, "Keeping Up With Lizzie." It is a wonderful little book. The Latter-day Saints as a people have been "Keeping Up With Lizzie" in building meetinghouses. We were helping the people $200,000 a year toward building meetinghouses, and the people were spending $400,000 themselves, and I said to my counselors, "Let us relieve the people of $100,000, let us pay one-half. So we notified them that in the future we would pay one-half. The grand total was $600,000, two from us and four from the people, and nearly every ward in the whole Church said they were going to build a meetinghouse for $45,000. They said, "We can just as well spend $30,000 as we expected, so let us have a $60,000 meetinghouse," and nearly every $60,000 meetinghouse turned out, before they got through with it to be a $75,000 or $80,000 meetinghouse, and we have had some of them turn out to be over $100,000, and the result was that a

couple of years ago, instead of spending $600,000 for meetinghouses we spent $2,400,000—half from the people, and $1,200,000 from the Church. We have gone absolutely wild in building meetinghouses, and running into debt, notwithstanding the letter that was sent from the President's Office, telling the people not to run in debt one dollar for their meetinghouses. Today there are meetinghouses in the Church which the people do not even pay the interest on the money they have borrowed for the meetinghouse. It is a heavy burden on their shoulders, and they are threatened with suit, or foreclosure on the meetinghouses of the Church, just because somebody has a little better meetinghouse than they had. The biggest mistake I ever made financially on behalf of the Church was being liberal enough with the saints to give them another $100,000, which would have been $300,000 a year, and which turned out to be $1,200,000. We used to take from two to five years to build a meetinghouse, now we rush them through, run into debt, and we are reaping the harvest. We reap what we sow.

There is a peace and a contentment which comes into the heart when we live within our means, there is no question about it. I know all about it, because years ago I did not pay any attention to the talk about running into debt. I ran into debt everlastingly. It made me sick. I had what you might call a patriotic sentiment. The old Salt Lake Theatre was to be torn down. I said, "Not while I live." I authorized three brokers to buy me some stock. I wanted $51,000 worth of stock. I did not think to limit each one, and inside of a week I had $81,000 worth. I made arrangements to pay the interest on $100,000 of this theatre stock, to keep it from being torn down. I said, "If you will loan me the money I can earn enough to pay the interest." My friends agreed to loan it to me, so I went into debt $81,000 to buy theatre stock. It made me sick to think how much it cost me to pay that interest. I was loyal enough that when I was offered $20,250 spot cash above what I bought, I would not sell it. I was offered $125 a share by Eastern people to tear it down and build a modern theatre. The stock went down so that you could not get 50c for it.

I had a love for that old theatre a good deal like a man would have for the home where he was born. I was born where the Z. C. M. I. now stands, and I used to go through the lot to the back door of the theatre, and stay there night after night while my mother sewed costumes. My mother made her living with her needle, and sewed at the old Salt Lake Theatre. I loved the old place, and would have liked to save it. We sometimes get to the point where sentiment destroys the financial standing of the people. It is absolutely ridiculous to pay taxes to a state on a theatre that was not making any money. It was torn down, and there was lots of criticism that the Church lacked patriotism.

Fault was found when the Social Hall was torn down. The Church had that magnificent apartment nearby and they received a written letter from every tenant and every store on Motor Avenue that unless the old Social Hall went down they would all cancel their leases at the expiration of the leases. It destroyed the appearance of the place for business purposes. Down it had to

come. I have regretted, however, that we did not measure it by the inch, and did not build it up again on some vacant spot somewhere. I would have liked to have preserved that little place that I enjoyed going to school in as a child, and where afterwards, as a young man I enjoyed going to socials and dances.

If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means, and if there is any one thing that is grinding, and discouraging and disheartening it is to have debts and obligations that one cannot meet. I know all about it. I am grateful, beyond all the power which the Lord has given me the ability to express for the dear friends who went on year after year, and some of them as long as four years, and never got a cent of interest from me, waiting for times to change. I want all the people within the sound of my voice to benefit by my experience in buying theatre stock. I have spent 32 years of my life, and every dollar I made was lost before I made it. It is a great burden, figuratively speaking, to have a dead horse, and to have to carry the horse for 32 years before you can put it under the ground. It is a terrible condition, and all on account of debt. Since that time I have always lived within my means. We have lived mighty close in our home. If the children wanted a second glass of milk they could not have it, and if there was a hole in the carpet, we could not buy a new one, we got a little rug to cover it up.

I have never made a dollar on which I did not pay tithing. A president of the stake begged and pleaded with me to quit paying tithing. He said I did not owe any tithing until I got out of debt. Would not that have been a fine record for a man who now stands as president of the Church, not to have paid tithing for 32 years? I have had friends beg and plead with me to take bankruptcy, that I would never live long enough to pay my debts. If there is any man living who is entitled to say, "Keep out of debt," his name is Heber J. Grant. Thank the Lord that I was able to pay it all, and pay it all without asking a dollar discount from anyone. I do not believe I ever would have paid it if I had not been absolutely honest with the Lord. When I made any money, the first debt I paid was to the Lord, and I believe beyond a shadow of a doubt, that if the Latter-day Saints as a people, had taken the advice of the Prophet of the Lord, and had been efficient tithe payers they would not be in the condition they are today. If they were honest and conscientious in the payment of the equivalent of two meals for themselves and their families once a month, the amount of money actually saved (and they would benefit physically by fasting two meals) we could take care of every person in distressed circumstances in this Church with the fast day donations alone. There would be means also in the hands of the Church, to furnish employment for every Latter-day Saint needing it. I believe what I have heard Bishop Partridge say, "Pay your tithing and be blest." I believe that had the Latter-day Saints on an average been honest and conscientious with the Lord in the payment of tithing, and had they followed the advice of President Joseph F. Smith, they would not be in distress today.

I never made a speech like this before in my life. I do not know

how it sounds. It may sound any way but what you would expect for a gospel sermon, but we are here, this is a practical world, and maybe I ought to be excused for not delivering a fine sermon here tonight along religious lines. Probably it is difficult for me to do that. When a great phrenologist came out here he said the biggest bump on my head was a practical bump, and I should not wonder if there was something to that. I am a firm believer that faith without works is dead, and I am a firm believer that the Lord meant what He said when He promised to open the windows of heaven and pour down a blessing on us if we would pay our tithing.

The Lord bless you one and all in this Relief Society work. I love you for your labors in this Society. I think that all I am I owe to my mother. I think of her devotion to the work of the Lord, her faithful labors as a president of the Relief Society for 30 long years, until her hearing failed her. Helping to distribute the things that came in to the poor in the 13th Ward, implanted in my heart a desire to help and to give, and it is more blessed to give than to receive.

The Lord help us to seek after Him, and to serve Him with a full purpose of heart, is my humble prayer, and I ask it in the name of our Redeemer. Amen.

Department Sessions

Thursday, April 7, 1932

SOCIAL SERVICE CASE WORK DEPARTMENT

Counselor Amy Brown Lyman—Chairman

MRS. D. R. WHEELWRIGHT

Member State Unemployment Committee

OUR experience of the past two years has revealed somewhat conclusively that although the unemployment situation is serious, it can be relieved if we organize and cooperate intelligently. In 1922 we said the same things that we are saying today, namely that we have halted and staggered in grappling with the problem of unemployment. We are passing through another financial panic, but we are willing to acknowledge our own responsibility, and that is a necessary step to take in the serious attempt to avoid such disasters in the future.

We start out with the theory that we must keep the total number of unemployed as small as possible, and the wages paid, as high as possible. We suggest to industry that they give from one to four days employment each week to as many men as possible. We see that state, local, and national public works be speeded up. When all these efforts have been put forth, and we still have a very large number actually unemployed, we force the unemployed by actual pressure to bear as much of the burden as they can; to use up their savings; make loans on life insurance policies; permit homes to be sacrificed; permit lower standards of living to be accepted as inevitable. We see families double up, boarders kept; the unemployed move into cheaper quarters. We ask friends and relatives to help, who are a little better off than the unemployed

themselves. We call upon churches, labor unions, local neighborhood groups and press them into service. The best results that can be expected with the equipment we have available, is to offer inadequate relief to those in need, making sure that no one starves.

Because of this crisis thousands will be loaded down with debts, hundreds will never again feel the security of economic independence. For years to come, society will be paying the present unemployment bill in impaired health, broken morale, increased delinquency and crime, broken homes, and a host of social bills.

A way must be found to provide steady employment, to maintain the economic balance, and we should bend every effort to that end, not permitting ourselves and others to forget the price society pays for its neglect.

Locally we have accomplished great things by intelligent cooperation. Following the pattern set by President Hoover's committee for unemployment, a state committee of 100 men was organized in our state by Governor Dern, with Sylvester Q. Cannon as chairman.

The Women's Advisory Council, a sub-group to the Governor's Committee, recommended that a statewide survey be made of unemployed women. In Salt Lake City 785 women registered who had never registered before. The next job was to find employment for them. The women's clubs organized for that purpose and set aside a week for making jobs. Although very few jobs were found at this time, many of the women were found to be inefficient, and in need of training. So through cooperation with the State Board of Education we held several meetings with Mr. Noal and Miss Cox. A program of adult education was formulated which could be taken advantage of by anyone, but which was mainly established for the purpose of helping unemployed men and women to prepare for future jobs, to build up morale and to create new interests.

This project has given most gratifying results throughout the state. Through the intelligent, cooperative effort voluntary on the part of the teachers, a great deal of good has been accomplished.

In Salt Lake City the Mayor's committee appointed a make-work committee for women, which was given money to handle a central bureau where clothing is rehabilitated by thirty women. These women were paid $1.25 a day besides their lunch. They rotate with thirty other women. This work has helped greatly to relieve the unemployment of women in Salt Lake.

In Ogden the Mayor established early in August a community service for the purpose of creating work for unemployed men according to President Hoover's organization program. It was supervised by the best brains in the community. All services given have been voluntary, with the exception of a secretary and his immediate workers in the office. The stake presidents of the Relief Society and their stake aids have done all the investigating. Their work was considered a most efficient contribution to the community. The training given our stake aids by the Relief Society board in Salt Lake was a great asset, without it we would indeed have been lost.

Each organization is represented at the Social Service Exchange on a specified day each week. A thousand dollars worth of groceries which were collected by the Boy Scouts were distributed by the Ex-

change. In addition to this $700.00 worth of clothing was distributed under the direction of Sister Almira C. Rich, president of the Mount Ogden Stake Relief Society. It was done in a most efficient manner. As a member of the clothing committee of the Community Service, I can report that 17,000 pieces of used clothing and 3,200 pieces of new clothing were distributed. The used clothing was handled through the schools. 250 families without able-bodied men were given coal, groceries and clothing.

The work given the 170 men each day was confined entirely to public projects such as the construction of a river drive in Ogden's municipal park area. All medical work was handled by a volunteer committee from the Weber County Medical Association. As it happened we had very little serious illness anywhere this winter. The transients were cared for by the Salvation Army, with the financial support and supervision of the community service. 6,000 meals were furnished transients. A night's lodging with a bath was furnished by a community bunk house under the supervision of the Police Department. By providing work to the men applying for relief, an effort was made to hold up the morale and take away the odium of charity.

To begin with women's work was not so well organized. We then asked the clubs and churches to cooperate with us. The club women called a meeting and a local chairman was appointed for each club whose duty it was to contact the women of her club and persuade them to give a few hours of work to women.

All of these efforts, together with the generosity of the press have brought some good results. However, the month of February brought a decrease in jobs and an increase in applications. The house-cleaning jobs have not materialized, the pay has been poor and some of the women have been difficult to please. However, the 125 women who were given work were of a high type and gave satisfactory services.

What has been done in Salt Lake City and Ogden can be done in our smaller communities. For instance, in Murray, they are now planning to cooperate with the farmers and arrange for certain tracts of land to be cultivated by the unemployed, the produce of which will be their own. This is an excellent move, and might well be copied by other small communities.

The point has been reached in our present emergency when all of us should see with clearness that it takes the combined resources of government, business, private philanthropy, and all other social forces to cope even inadequately with the present calamity. We cannot escape the fact that the present period of unemployment still maintains the proportions of a major disaster. Long months of economic hardships have exhausted savings and destroyed credit for those who have had no work and therefore no wages. The shopkeeper who has extended credit to many families and who in consequence is himself in distress, perhaps can help no more. But even if the situation does remain serious, we can continue the work we have so well begun by maintaining our organization and intelligent cooperation.

It is recommended that Relief Society stake aids and ward Presidents use their influence to have dependent people remain in their own communities and counties where they are entitled to county

assistance and that Relief Society funds be not used to transport people or to assist in transporting them to another locality. The only exception to this rule is when relatives in the proposed new locality are willing to assume the entire care of a family or individual and see that such family or individual does not ask for relief in the new location.

AMY BROWN LYMAN

ONE of the forms of charitable aid most frequently asked of churches and public officials is transportation—or funds to enable a dependent family or individual to move to another place. It is much easier to pass people on to another community than to study their problems and give them constructive treatment; and as a result transportation is one of the forms of relief most frequently granted.

It is not only unethical but against the law to send dependent people from their legal residence to other states or to other counties within a given state where they are not entitled to care and many states and counties immediately return such people to their place of legal residence. (The general rule regarding residence is that legal residence is established in a state in one year and between counties it varies from 4 to 6 months.)

The experience of the past shows that families are usually much better off in the locality where they reside and are well-known and where they are entitled to county care, and that it is often a grave mistake to send them to new communities. Frequently the family discovers this and applies for transportation to return home. Chronic invalids form a large group of those asking for transportation from place to place, others are those who have failed economically and imagine they can do better in a new place.

During the past few years quite a number of the dependent people of the Church have left their home communities and counties and moved to the larger centers, particularly to Salt Lake City, thinking that in some unforeseen way their conditions will be improved. After a few months the majority of them have found themselves that they have made a mistake and have lost out in many respects on account of the change.

MRS. ANNIE D. PALMER gave a most interesting demonstration of "Social Case Work" in the form of a dramatization.

MRS. AMY W. EVANS

RURAL vs. Urban Social Work was discussed by Mrs. Evans. The similarities, and the differences of the social problems were demonstrated.

WORK AND BUSINESS DEPARTMENT

Mrs. Amy W. Evans—Chairman

MRS. ALMIRA C. RICH

President—Mount Ogden Stake Relief Society

I WOULD like you to know that the things that are shown in this exhibit have been made within the last year and a half. We tried not

to overdo it and duplicate the work we had done, but you may know in choosing from 42 wards it was rather hard. From the number of the quilts you may think we have every quilt in Weber County, but we asked for only one quilt and one rug from each ward. However, a few other beautiful quilts crept in.

We have a definite plan, with a stake chairman and a ward chairman, and we have found that if we plan for at least three groups for our meetings, they are more successful. We divide the work, and if our chairman comes well prepared the time is not wasted. We have a group ready to go to work just the minute our opening exercises are over, and another group of women who are not interested in this, have some other work prepared. The work we find to be the most sought after is the fancy work. We find that so many of our women have had little time to do the fancy work that they have always desired, and they find great pleasure in coming to meeting and finding out that it is possible for them to do these things as well as the younger women. Sisters, let us seek to make our meetings sufficiently attractive to call in the bright minds of our younger women, that they may be trained in both spiritual and practical things.

We also tried to put over the least expensive work, and yet some of this is the most pleasant we have done. For instance the tied and dyed work, the painting, the rug work, is all inexpensive and is within the reach of every one of our sisters. This depression makes it necessary to consider this, and we must look out for those things that can be put over inexpensively. We want every sister there to feel that she can get what she wishes as well as the one who has more to spend.

We have also put over a great many demonstrations of modern equipment for cooking, and all that kind of thing, in our Work and Business meeting. We have visited factories, manufacturing plants, laundries, etc.

We feel that the social side of our meetings has been wonderful, getting closer together, knowing one another better, exchanging ideas, in this busy world, where time is so precious. We are quite enthused with our lessons, but when we have this work and business meeting we relax. It has brought to us many wonderful women who have never come any other time.

The thought of serving some light refreshment is popular, it always brings a crowd, and adds to the social part. This has been done, in many wards, under the supervision of the visiting teachers, and they change from one district to another.

Our attendance in Weber County has increased 20% through the Work and Business Meeting.

In these meetings we plan to help to take care of those who are needy. Some of our wards take the family which needs fitting out with new clothing, and mending, and they bring these things into their Work and Business Meeting. Into that meeting we can bring many things that we cannot bring into any other. We often hear it said, "Where did this lovely thing come from?" "We made that in our Work and Business Meeting." That creates interest, and that is what we want.

This wonderful Relief Society of ours is talked about by those people who know it, but there are thousands who do not know the work we do, and know very little of what we accomplish, therefore we have a fine chance to do missionary work. Our aim is to do our work better by making the most of our opportunities,

and we trust that the Lord will bless us, that we may look into the future, and that we may be inspired to do the things which are most worthwhile. Time is too precious to spend aimlessly, it must bring to us the things we need most. We have had a great many young women in attendance at our meetings the last few years. They have had schooling and training, but they have not had the opportunity of really learning sewing. We have brought into the meeting this work, so that they will be capable of making over clothes and knowing how to darn and patch and do these necessary things in the home. Many homes are ruined by our sisters who do not know how to manage and who are ignorant of these arts. There is a great thrill about making over their first dress, or their first coat, from something that has been used. This is a wonderful part of our work. We must not overlook the fact that while we love to make the pretty things, we, too, must look after the necessary things.

I want to say this for our four stakes. We are very congenial, and love and respect one another as officers. We are a unit when it comes to putting over the things that are worthwhile, and I feel sometimes that I would not be able to do it in my own stake if it were not for the wonderful support and help I get from the presidents of the other stakes.

We have two work meetings in our stake. I want to tell you what we do in our community for the Dee Memorial Hospital, and what the hospital does for us. Nine years ago we were called by the Priesthood to do certain work at the hospital. Seven women go from each stake one day each month. They sew from nine o'clock until five. Luncheon is prepared there for us, and we have very good equipment. We now have 336 days work a year in the Dee Hospital. Our total pieces made last year, 1931, was 6,178 pieces. These pieces, of course, consist of all the bed linen, table linen, curtains, doctors' gowns, gowns for patients, layetts, etc., that are used in the hospital. I think we do practically all of the sewing for the hospital, and we are happy in doing it. The last five years we have been allowed to send three maternity cases a month for the four stakes, or more, if necessary. This last year of 1931 we have had 60 maternity cases at the Dee Hospital with the very finest care, just as fine for two weeks as though they paid $100.00 for it, and we appreciate this very much.

MRS. LOTTA PAUL BAXTER

TO help one another, and to sew for the needy, was the beginning of the famous and never-to-be-forgotten Work and Business Day. Records of the activities of the members in the past in thrift, in conservation, in sewing, remodeling, quilting, carding wool, drying or canning fruit, gathering wheat, planting trees, making gardens, and numerous other activities, read like the romance of a hive of industry, with no possible means of telling what the result might be, and just like the bees in that beautiful hive, we work and gather, and very few people know how we do it.

Viewing the activities of the past, and comparing them with our needs of today, convinces us beyond a shadow of a doubt that never in our history have we had more need to be conservative, and to sew and work and be thrifty than right to-

day. Conservation and thrift are the things for us to go back to.

The General Board does not wish to attempt to outline the Work and Business meeting. This is yours, to do as you wish. It is a free lance to express your individuality and resourcefulness, to draw new members to the fold, and to make it a day of joy long to be remembered. None of the other meetings have the possibilities of this day for interchange of thought and action between stakes and wards, and we know of nothing comparable to this day of days to make us forget for a few hours that we are passing through a gigantic struggle.

There are scores of women in our organization who look forward to this social day, and the simple refreshments, as the only entertainment of that kind they have in their lives.

We want the Work and Business day to be one of relaxation and pleasure. Now can you harmonize that? Work and Business to be one of relaxation and pleasure—and yet that is exactly what it is. If refreshments are served, make them simple, but very attractive, and served by a different group each month, so that the work shall be spread out, and everyone will feel that she is important.

If I had been asked to formulate a slogan for the Work and Business Day, it would be difficult for me to decide between my two favorites: "It is smart to be thrifty," or "Let us be gay,"—that is what we are.

If we could only relax and be as contented and happy as our mothers were when they were planning their quilting parties, our nerves would be much quieter than they are today.

I want to say something very important in work and business. Stand firmly, my beloved co-workers, on the price of quilts and quilting. They say in the Relief Society that we work for nothing. Well, so we do. I suppose I would not be exaggerating if I said we do thousands, yes hundreds of thousands of dollars worth of work for nothing, but remember that is in our charity department, and not when we are special artists on quilting, and are doing this to increase our funds, or to work for some special project. We are highly trained workmen if we are good quilters, and we must be paid accordingly.

Special sewing days should not be called promiscuously. There is no objection to having special sewing days, either for an emergency or to reimburse our treasury, but these days should be known as special sewing days, and not be the rule.

We want remodeling to go on continuously, regardless of what other departments you may have. We would suggest in remodeling that these articles be clean, cut out and done up in bundles and taken home to sew. We do not feel it is a good thing to collect a lot of machines at one place and take the women away from home unnecessarily.

Exchange of patterns and recipes is a marvelous thing. It is very educational, and it creates much merriment. We recommend it very highly.

The objectives of Work and Business are: to sew for the needy, to be thrifty and industrious, to help one another, to satisfy a social hunger, to magnify Relief Society values, to fill our homes with beauty, to increase attendance, to make everyone happy, and first and last to sew for the needy.

If you have visited the display over in the other building, and if

you have seen these marvelous demonstrations, showing you how to make something beautiful out of nothing, and as we think over the wonderful displays that we have seen in the stakes of Zion, where we have visited, we as a General Board are convinced that it pays and it is smart to be thrifty.

SOCIAL SERVICE LESSON DEPARTMENT

Mrs. Inez K. Allen—Chairman

Mrs. Allen gave a preview of the coming year's work. Something of the lesson detail, and the method of presentation was given by Dr. L. John Nuttall.

DR. L. JOHN NUTTALL

I am very humble, and I have not any spirit of dogmatism in attempting to work under the guidance of this splendid board you have here, in an attempt to help outline a few lessons that may make your work interesting.

One of your speakers said that the benefit of your work meetings was that you had a good time, and got acquainted with each other, and I would like to bear my testimony this morning that it is a lot of fun to teach, and that it is a lot of fun to study, and I wish you would go out now with this expectation that you are going to get acquainted with each other, and have a good time in your lessons. You can laugh just as hard and loud as otherwise.

Another thing I have said rather specifically to the members of the committee is that it is foolish to undertake to learn too much in a little while, and it is very easy in making an outline to put down so many different things that after all it becomes more or less a vast mass and we do not get out of it that something which is specific.

Your lessons are going to be about some problems, not many, and I hope they will be specific and definite. Having learned what you can about one go on and study something else specific and definite that may be helpful.

Under topic two we have suggested nine specific things that may be studied during the year. The first three of these topics are general appreciation lessons, the last three deal with specific problems.

Outline of Suggestions For Using the Social Service Lesson For 1932-1933

I. *General Theme*:
   Conduct control problems related to child health and protection.

II. *Lesson Topics*:
   1. Child care and guidance in history.
   2. Cooperative action in the interest of child care in America.
   3. How the facts raise problems.
   4. Typical behavior in child growth.
   5. Measuring mental ability.
   6. Acquiring the use of speech.
   7. Conduct and the meaning of things.
   8. Developing initiative and self-reliance.
   9. Maintaining peculiarities and developing originality.

III. *General Plan of each Lesson*:

1. Statement of aims or purposes.
2. Suggestions on teaching procedures.
3. Suggestions for special assignments.
4. Reading guide for class members providing for consideration of the following three pamphlets based on the work of the White House Conference on Child Health and Protection. Prepared by Marion Lyon Faegre and published by "The Farmer's Wife," St. Paul, Minnesota:
   Booklet on Personality.
   Booklet on Growth.
   Booklet on Habits.
5. Supplementary material to be published in the *Magazine* for consideration in the class. This material will not duplicate either the contents of the pamphlets furnished for individual study or the subjects and references suggested specifically for special assignments in the various lessons.

IV. *General Suggestions*:

1. The lessons are planned for group and individual study. The spirit of each class should be one of cooperative social activities for purposes of learning.
2. Class members should read, think, and contribute rather informally rather than receive lectures or have material read to them.
3. The more closely the lessons are related to specific immediate home and community needs the more valuable they will be.
4. Thoughtful interpretation by class members is better than memorization of such material as is presented in the lessons. Pencils and paper, a blackboard, some prepared graphs and charts, pictures, etc., to be used as study aids will be valuable.
5. The teacher will "stimulate, direct, and guide the learning."
6. The teacher must read the lessons in advance, make the assignments and plan the class room activities.

LITERARY DEPARTMENT

Mrs. Jennie B. Knight—Chairman

Mrs. Knight expressed appreciation for the course in the Short Story and the work in the Literary Department in Relief Society for the past two years. She stressed the great value of books in the lives of women, and gave a brief preview on the next year's course of study.

MRS. MAUD BEELEY JACOB

MR. ERSKINE, an artist, a musician and an author, has given to his book which you are going to study the coming year, just the right title, *The Delight of Great Books.*

Today we buy our books much as we buy our shoes and our chewing gum, and our clothes—by brands. This is a commercial age, and I am sure that we become bewildered as we see the displays of new books in libraries, book stores and drug stores, as we pass along day by day. I am sure, too, that we are bewildered by the criticisms of the books which are produced today,

and we wonder just what it is all about. I think if we will follow the admonition of Mr. Erskine—we will have a basis of criticism.

The greatest books in the world are the books which have endeavored to interpret life. To use an inspiring statement of the great philosopher Havelock Ellis, in one of his books, "The Dance of Life," "Nature is God's work, but art is man's work," and in his discussion he lets us see that the great masterpieces of art—art which includes music, painting, sculpture and literature, the great masterpieces are the records of man's trying to interpret the things of God. So, then, our *Delight of Great Books,* will be to find out from these great books the message of God, as these master minds and artists have caught the gleam and tried to interpret in harmony, in color, in form and in word, for the humble laymen of life.

There are many approaches to literature. My approach may be that of a student. The approach of another may be that of a critic, but we all approach literature with the understanding of human life, which life itself has given to us. We are therefore all equally qualified, if we are looking for the interpretation of life, to take an understanding of life away from the books as we shall approach them.

The great character philosopher, Plato, after listening to the dialogue of Socrates and Aeon, made this statement: "It remains to the poets to interpret the Gods." Plato was a Greek. What might he have said if he could have looked upon the storehouse of the books of today—the storehouse of the ages. We are going to try this winter to wrest from the books we shall consider a better understanding of life, because no great book is true unless it is true to life, no great author is true unless he has attempted to reveal the message which came to him from life.

I want to tell you a little legend by Henry Van Dyke:

There was once an eastern prince who desired a beautiful garden. He wished that his garden might have in it flowers that would delight the eye, and all fruits pleasant to the taste and good for food. The thought came into his mind, how could this be accomplished? So he went to the wise one, who said to him, "What would you have?" "I would have a garden. I would have it beautiful in color; I would have it productive." And the wise one said, "I can do nothing since that charge has been given to you and your people. Nor will I send blossoming plants and fruiting trees of every kind to make your kingdom rich and beautiful as my magic, lest the honor of labor be diminished and the slow reward of patience be disposed of, and even the living gifts bestowed upon you without toil should wither and die away. But this will I do. A single tree shall be brought. It shall be brought to you from a far country by the hands of your servants, and you shall plant it in the midst of your land. In the body of that tree is the sap of life that was from the beginning, and the leaves of it are full of healing; its flowers never fall, and its fruitage is a joy of every season. The roots of the tree shall go down to the springs of deep water, and where its pollen is drifted by the winds and by the bees, the gardens shall put forth new beauty, and wherever its seed is carried by the fowls of the air, the orchards shall reap a rich harvest. But the tree itself you shall cherish and keep as I give you, neither cutting away from it nor grafting anything upon it, for the life of the

tree is in all the branches, and the other trees shall be glad because of it." As the ancient one had spoken, so it came to pass, and the land of the prince has great renown—a renown of fine flowers and delicious fruits.

The tree in this story may be likened to the influence of the greatest book in the world—the Bible, with its vital force upon mankind. Think of the Bible as a great human document, and you will find in this a summary of all the relationships man is called upon to make during his earthly life.

Our first parents were placed in a garden. Man's first challenge was to know nature, and if nature is God's work, then he must know God, because he accepts this challenge. Next was the challenge of productiveness, of preservation, of keeping alive; all these things are met by understanding. There was a challenge of companionship. Man must not live alone. In all our great life challenges, as that of companionship, of the spiritual basis of love, which glorifies this challenge, there is no place in all literature, except the Bible, where we can find the material which will help us understand so well the nature of the type of companionships we must make on this earth for progress and happiness in a world to come. We see our first parents, Adam and Eve, and our first brothers, Cain and Abel. The relationships of children one to another, parents one to another, parents to children, and so on through the stories of the Bible which are told. We see Samuel and his mother; Joseph and his brethren; Ruth and Naomi. One by one we go through these great human relationships the same as you and I have to meet. We pause tenderly on some of these human stories, to see if there is not a new message for us in making our contact with everyday life and everyday problems.

We must not forget to trace through these, the organization of government, man's contacts with society and his influence upon groups. We have only to follow the Children of Israel in their activities and see the group influence, and how it works. We can see an organization of society based upon constructive principles in conflict with the destructive influence of the Egyptians, who lived by magic, and whose chief philosophy of life was based upon the fact that magic could have all power. We have an understanding of what happens when group action is motivated by power rather than by righteousness. The Bible narrative gives a new understanding of human relationships, and out of these relationships grew the government of man. Can you think, for a moment, what society would do without the philosophy and the guiding principles embodied in the Ten Commandments? Can you think of anything which affects you all day long which is not influenced by that great code of laws, and yet we must read understandingly to get the significance, and we must go to the source of that great code of laws to get its prophetic values.

We must go along through the New Testament, and follow that great life story. Could there be a humbler life story than that of the Child of Nazareth as a mender of nets with the humble fisherman of Galilee? Yet the great philosophers of the world acknowledge that there is no greater code of laws for human control or behavior, and for the individual in any society than the Beatitudes. These simple statements came from the Carpenter's Son to an audience of the ordinary country

people and the fishermen of Galilee. These little conversations went on side by side with the humble activities of everyday life.

So we say that this greatest book of the world has been likened to the Tree of Life in the garden of the old oriental legend. All literature of the world, as we know it, owes its influence to this book of books. We only have to mention such great pieces of literature as the Divine Comedy in which the great Italian poet, Dante, demonstrated that there is justice, that there is, in this universe of ours, a law of compensation which is a system of justice whereby man will reap the rewards of his own endeavor. This is the great message of Job. When he was suffering and had lost all he had, that challenge came. His friends argued with him and said, "You must have sinned." Job said, "I have not, I know there is someone who will vindicate me. I know that my Redeemer liveth. I know there is an explanation for the thing that has come to me, in the whole scheme of justice there must be." And so we read the book of Job, one of the five great masterpieces of universal literature.

Another example of this type is found in the stories of that great King Arthur. There is no other book in all English literature which reflects more of the spirit of Christ, and the teachings of Christ, than do the stories of King Arthur. The knights took the vow to love God, and to serve their fellowmen, and all these delightful stories of King Arthur are grouped around the activities of one of the first Christian kings of England. So we think of King Arthur and the Round Table as a modern story following the principles of the two great commandments of the Master, love the Lord thy God and thy fellowmen.

The Germans revere their great poet Goethe, the author of Faust, as the English revere their great dramatist Shakespeare, because he gave to the world a masterpiece of literature. It is world literature because of the fact that it handles the great universal problem and it handles it in a beautiful way. Goethe worked on it for sixty years, tenderly touching it, working into it a line here and a line there, every line breathing the struggle of a human soul with misery. He tells us that he put nothing into his drama that he had not lived. It is interesting to follow this German boy to the University of Strassburg, the University of Leipzig, mastering all knowledge available at that time. He tells us that he came back from these two great European Universities and said, "I have investigated the field of knowledge, and I have come back disappointed." And so he began to write his Faust.

The story opens with a conversation between God and Mephistopheles, who says, "Look at Faust, he has knowledge, he has wealth, but he is not happy." And God says to Mephistopheles, "If you can provide one instant for Faust in which he will be so happy that he will say, 'Pray tarry—thou art so fair,' you may have his soul." This is the story of the drama. The challenge is accepted, and the play begins. We see Faust an old man. He is trying to understand the fields of knowledge available, but is disappointed. Discontented with life, he attempts to commit suicide, but just as he is taking the vial of poison to his lips, he hears the bells of Easter morning, and he remembers the simple religion taught in his mother's home, and he goes out into

the sunshine and he watches the people trooping into the nearby Church to celebrate Easter.

He goes back to his study, and there he finds Mephistopheles, who says, "Why bother with your books and your knowledge, they will not give you pleasure? Why don't you sample life? Why don't you go out and do things?" By a little arguing Mephistopheles is able to get Faust to go out with him. By the aid of a magic power, Faust is given his youth back, and goes through the activities of life. We see him going from one place to another, participating in all the debaucheries of the senses. All the carousing and satisfying of the senses do not make Faust say that he would like the moment to be prolonged. We know the story of his love for Marguerite, and we have heard the beautiful music set to the opera by Gounod. The tragedy to Marguerite, which resulted from her love for Faust is just the little story of Faust as we know it. There is a greater Faust, the second part of it, which I feel is particularly helpful at this time. After all these experiences Faust never says to Mephistopheles "I want that moment over again."

The next experience given to Faust, is at the court of a great emperor. He is given power and authority—men revere him, but as he participates in this life nothing satisfies him. He turns to Mephistopheles, and he askes for another change. Mephistopheles has a panorama prepared for him from the time of the great and glorious Helen of Troy to the present time, and still there is no satisfaction. Faust comes back lonely, old and blind, and he settles down on a little strip of land near the sea, where he notices that the sea makes inroads on the farms of the poor peasant people. He conceives the idea of draining that land, to make it produce life and happiness. Mephistopheles' aid is rejected. When Faust experiences the happiness which comes from giving his service for others, and he sees what he has at last done for humanity, he says, "Stay, this moment is the one of all my life I would have to tarry."

And so the message of the great world drama is that the greatest development of the individual comes not in the satisfaction of the senses, not in power, but in sacrificing self for the service of others.

I do hope, my dear sisters, that there will be moments in this course this winter when you will say "stay, that message is so fair, so beautiful, tomorrow's tasks will be easier, criticism, suffering, misunderstanding will all be lifted, because I know more of life as I have been brought to understand it through *The Delight of Great Books.*

VISITING TEACHER CLASS LEADERS' DEPARTMENT

Marcia K. Howells—Chairman

ELDER MELVIN J. BALLARD

WE may find a new application to the beautiful teachings of Christ. Homes now that are in need of some sustaining comfort, may look to a more distant future for their rewards, while they go through the trials today these beautiful promises of the Master as found in Matthew 5, could well be the very heart and spirit of the work of the Relief Society teacher, for the present, at least.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

There is one very impressive thing about all these promises. The blessings are not to be immediate, they are to come bye and bye. If we should feel the immediate benefits of our action at once, we might be prompted, just for the reward, to do these things; but to continue to be merciful, continue in the spirit of these instructions for all one's life, and yet not realize the reward will take a sustaining faith that looks into a distant future, even an eternity, to get its reward. I heard a a prominent economist say that the test of a specialist was his ability to continue a certain line of work through long periods of time, waiting for a reward after years of struggle and work. Those who must have their returns immediately, at the end of each week, month or season, and who if the returns do not come are ready to abandon the enterprise, are at a low state of civilization, but those who can go on, looking to a distant future to realize the blessings of their struggles and labors, will attain a high state of civilization. Surely no people in the world have the confidence of attaining a high state of civilization as the Latter-day Saints have had through their long years of toil and struggle. They were evilly spoken of, and yet they were sustained by this thought. That is the way they treated the prophets. We can endure it, certain rewards and blessings are ours that cannot be realized on this earth. Many of our parents were driven from their own homes, and yet they were sustained by this promise. If you are evilly spoken of for my sake, great shall be your reward, and so while they did not realize in life these blessings, they have gone to their reward. It will surely come. They labored to subdue the desert. Sometimes when we talk of the depression that we seem to feel so keenly, they would scarcely have noticed the struggle through which we are passing, it would have been so slight to them, because they had such serious problems, but they looked to a distant future, they were not going to reap the harvest of their struggles, their children were going to reap them. And so they did attain to a high state of civilization.

In the 56th Section of the Doctrine and Covenants, 18th verse, I read in harmony with this declaration the following statement of the Lord: "But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the Kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs."

The Kingdom of Heaven shall be

theirs to inherit for ever and ever if they are pure in heart and are not impatient, but the Lord in that same section warns us, and I think that this warning also should be sounded to those who are under trial, for there is a danger that those who are under trial today may not be patient looking for someone to blame, they may become envious. I think we have never had just such a setting to lay the foundation for the spirit of discontent. The Lord's warning unto the poor is, "Woe unto you, poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied from laying hands on other men's goods, whose eyes are full of greed." That kind of poor need to repent. Our spirits must be kept right. Be patient with the problem, and we shall become victors bye and bye. The warning to the rich is, woe unto you, rich man, who will not give your sustenance to the poor, for your riches will canker your souls. Your situation may be far more unfortunate than the poor. You may bring some comfort to some people by even the spirit of that message. I have, in my own experience, noticed how the Lord often, in order to bless people, makes them poor. I can tell you of more than one instance of individuals who, in the time of their wealth, found it, as the Master said, difficult to enter the Kingdom.

I used to marvel at what the Lord himself said concerning the invitation to the marriage feast. Some said, "Have me excused, I have married a wife;" "have me excused, I have too many cattle." And the Lord was angered, that the great invitation was thus to be slighted, and so he sent his servants out into the byways and compelled the poor, and the blind, and the maimed to come in.

I have learned through my missionary experience how the Lord can compel people, but never against their will.

I remember an instance of a man in my own missionary experience who refused permission for his own daughter to be baptized. He knew the gospel was true himself, but he refused to accept it, and finally ordered the missionaries from his home, and within two hours he was stricken with a serious illness which the doctors could not diagnose, and finally after he had suffered to the point of death he sent for the elders. He said to the missionaries, "God has taken me at my word. I ordered you out and denied Him, now He has brought me as He did Paul, down to death. Please forgive me, and ask God to heal me, and I will go and be baptized, for I know I should have been." He did not have to be baptized, the Lord did not force him. Whom the Lord loveth He chasteneth, and so some of those afflictions that people in that day bore, the poor, those who were evilly spoken of, might count it even as blessings, for through them blessings will come, and through this present difficulty many people will be blessed, they will come nearer to the Lord. Many will repent of their sins, and of certain of their practices, and then there is happiness beyond this period, even in life, such as they have never known.

"Blessed are the meek, for they shall inherit the earth." They may go through life without worldly wealth. I would rather be among the meek and go through this life without all the blessings, and enjoy them in eternity, than to have the palace of a king just for this life,

and to be a pauper in the life to come.

So the Lord says we are to urge people to be patient in trial and difficulty, and look forward to blessings of an eternal character, that would not be temporary, but will endure for ever. These remarks, my brothers and sisters, were directed to members of the Church, for as Christ went out and sat upon the mountain, His disciples came unto Him, those who had accepted Him, and to them He spoke His comforting words.

Blessed are those who do hunger and thirst after righteousness; for they shall be filled. All that men and women have ever dreamed or wanted to be, or desired, they shall realize in time if they will only be patient. There are many men and women who go through life full of desire to do things that circumstances prevent them from doing, but this life is not the place for the realization of our dreams, if they are never realized, let us dream on, and hope on. Some day, some time, we shall not only understand, but have our dreams realized. So sustain these people in their high and noble aspirations. Sustain them to endure trial. Encourage them to endure without bitterness all the trials of life. As long as we can keep sweet under trial, the dross is being burned out of us, the gold will remain, and so the merciful shall obtain mercy. If I ever make any mistakes in life, I hope they will be on the side of mercy. I know I make mistakes, and the older I get, the more willing I am to be charged with being guilty of being too merciful. I cannot imagine that any man or woman can be as merciful as our Father in Heaven is. I have many times said that if I can only get by with the approval of the brethren and sisters, I will not be afraid of the Lord. I am sure He will be more merciful than any of us. We are to be merciful toward each other, patient in these times of trial and trouble, if we expect to reap mercy at the hands of the Lord. We may not get it today, but it will come bye and bye. There is one thing certain in time or in eternity, no man or no woman who is unmerciful, unkind or unjust or wicked will ever escape the eternal purposes of God. Sooner or later they shall be found out and be rewarded. I have known instances where injustice has been done, no mercy shown, and with ruthlessness blessed spirits have been crushed and ridden over; and I have lived to see the day when those who have suffered had the chance to return it, and they have never wanted to do it, but have been willing to say, with the Master, that they in their blindness, and in their anger did not know what they did. And so let this spirit be carried by you into the homes of the people today.

"Blessed are the pure in heart, for they shall see God." Does it pay to be pure in heart? The sin of this age is immorality. We are in an age where indulgence is the dominant rule. Reason apparently does not control us, nor is it as strong as lust and desire, and yet even in life people are rewarded for being pure in heart. They can look the whole world in the face, without anyone to raise an accusing finger and this is reward enough, and yet the promise is that only the pure in heart shall come into God's presence. How that doctrine needs to be proclaimed today!

"Blessed are the peacemakers, for they shall be called the children of God." If there is one message I should like to emphasize it is this. You sisters have the opportunity often to be peacemakers between

those who are troublemakers. I do not think that women are more inclined than men to be disturbers of the peace, not at all.

Let us be peacemakers, and if any of your sisters, in your visits, open their hearts to you, and tell you, and some feel they just have to, the troubles they are having with their husbands, or with a neighbor, and you can solve the trouble, do not come to the Relief Society teachers' meeting and tell it. You do not have to report it to anybody, but can settle it yourselves. If you will do that you will spread the spirit of peace.

God bless you, and help you to get the spirit of this great message, that it will bring a comfort to wounded and tried hearts in these times, I pray in the name of Jesus Christ. Amen.

PRESIDENT LOUISE Y. ROBISON

LATTER-DAY SAINTS are familiar with instances of the beautiful and miraculous outpouring of the Spirit of God in the early years of our Church. Men and women who, before baptism, had no opportunity for study, who were unschooled, but whose lives were clean and honest, were transformed by the gift of the Holy Ghost into mighty expositors of the new gospel. The sick were healed, the scriptures were understood, and humble disciples preached the gospel in simplicity and power.

This same spirit is in our Church today. When we are baptized, and the gift of the Holy Ghost is bestowed upon us by those having authority to do so, there should come into the life of every person, not only gratitude for this great gift, but also the feeling of responsibility that something great is expected of that person.

We accomplish in any line of endeavor only in proportion to the study and thought given to that subject. If we wish to be good homemakers, we must give time and thought to the preparation of food, to the harmony of color in the furnishings, to the type of furniture we buy. If we wish to be well dressed we cannot choose in a haphazard manner a green hat, a blue coat and a red dress. Thought and study must be given to our simplest task if we are to succeed. Each adult person should acknowledge the opportunities in life, and give time to each in proportion to its value.

The Apostle John tells us that "as many as receive Him (the Savior) to them gave he power to become sons and daughters of God." You will notice the promise is *power to become,* so effort is to be made to acquire this greatest of all gifts. As I said before, the power and Spirit that transformed the lives of many of the saints is in the Church, just as it was a hundred years ago, but we now have opportunities which we are expected to use.

The Prophet Joseph Smith constantly emphasized the necessity for study and preparation. We are familiar with his inspirational statements, "No one can be saved in ignorance." We are exalted in exact proportion as we gain knowledge. "Seek ye out of the best books words of wisdom, seek ye by study, also by faith." For this reason the teachers' topic is prepared, to be an incentive for our more than 20,000 visiting teachers to study. Relief Society members are busy mothers, and although they want to study and promise themselves they are going to do so, it is often difficult

to find time unless there is an assignment.

It is not expected that the visiting teacher will preach a sermon in the home, but if the lessons are used, they will have a background, a wealth of fine encouraging thoughts to leave with the people.

This year's topic—"The Precepts of Jesus," bring before us the life of the Master, and His method of service. It breathes the spirit of peace and love, which we so much need. It carries the beautiful custom of the orthodox Jew, who, when leaving the home of a friend, always prays—"May the peace of Israel's God abide in this habitation."

Our visit is not to question, "Do you have family prayer, or pay tithing,"—that is the responsibility of the Priesthood, ours to create the desire to pray. Until recently teachers have never had instruction in the delicate and important mission of visiting. All other departments of Relief Society had outlines and lessons, and it is remarkable how splendidly the teachers' work has been done. We feel, though, that there is room for improvement, and we strongly recommend this help in the teachers' meeting. Our suggestions are: A meeting held regularly, on the first Tuesday of each month; the Ward President presiding, every moment carefully planned, for the time is necessarily limited; the President to give any message which the stake board, the Bishop, or the President herself wishes to have carried into the homes; instructions on how to contact the people, the sister who has serious illness in the home, the sister who has company when teacher calls, the indifferent member who sometimes does not answer the door, the family in need, the family in sorrow, the member who does not attend Relief Society meetings. Not all of these subjects at one session, of course, but ten or twelve minutes of specific, definite instruction. The visiting teacher class leader then presents her topic, another ten or twelve minutes of vital message, bringing to the attention of the group the worthwhile thought to be left in homes. Some fine teacher who has met situations successfully may be asked, in advance, to tell, without mentioning names, how she met her problems. We also recommend that the office of the visiting teacher is not perpetual any more than that of the president, counselor or class leader. We sometimes feel that once a teacher always a teacher, and these sweet women go around when the burden is too heavy for them, and it could be carried so much easier by younger people. I am sure the spirit of Relief Society women is to work where they can be of greatest service, and they have an incentive enough to prepare themselves to give that service in a vital way, because in so doing they are preparing themselves to be daughters of God.

May the spirit of this work rest upon us, I humbly ask in the name of Jesus. Amen.

THEOLOGY DEPARTMENT

Cora L. Bennion—Chairman

DR. FREDERICK J. PACK

WITHOUT disparagement to the other standard works of the Church, I think that we may say once and for all that the book of

Doctrine and Covenants will hold its own with any one of them. The Bible had a special mission to perform. It was given as a direct message to the people on the European continent in ancient times. A record was made of the dealings of God with these people, and that record has been preserved. At a later time another record was made of God's dealings with people upon the American continent, the Book of Mormon people. Neither of these records is distinctly a modern day record. When God intended that His message should be delivered to the Jews, He gave them a message, and when He gave the message in modern times, that message was directed specifically to the people to whom He gave it.

The Doctrine and Covenants must have some specific message for the people of modern times. It must have some outstanding doctrines that are not present in the Book of Mormon or the Bible. It is the purpose of your presidency to have your course outlined in such a way that you will catch the purpose of the book and its message.

There are a number of things that stand out preeminently in that message. For instance we would know practically nothing concerning the law of tithing or the law of Celestial Marriage if we had not the *Doctrine and Covenants.* We would know nothing about Church organization if we had not the *Doctrine and Covenants,* and so we might run through a list, and discover a great many of the outstanding doctrines of our Church revealed to us through this source. I feel certain that there are a great many things that have not yet been discovered by the people or the Church as a whole, and what a delight it will be if we can somehow catch the spirit of the message of the Lord practically two thousand years after the Savior came.

You will have nine theological lessons in one year, a total of 27 lessons to cover the entire book of *Doctrine and Covenants,* extending over a period of three years. Of necessity every detail of the book cannot be considered, but we will attempt to discover, if possible, the outstanding features that should be conveyed to us in this book of modern revelation.

It is not intended by any General Board of the Church that the lesson as presented should destroy the initiative of the teacher. It is expected, of course, that the various organizations will follow these outlines and follow them strictly.

Not long ago, in my neighborhood in Salt Lake City, on a vacant lot, I saw a man begin ploughing. I knew a building was about to be erected. A little later that day a load of lumber, cement and gravel came. I asked the workmen what they were going to put up, and one of them said they were going to put up a building. I had supposed that, but I wondered what kind of a building. I hoped it was not going to be a store, or a garage or a warehouse. I had rather hoped that a Church was to be put up on that corner, and then I was told that such was the case. When I looked over at the hole that was being dug, and the lumber that was being hauled, and the gravel and cement that were being prepared, I could not tell whether the people were going to put up a church, store, garage, warehouse or residence, because the basic materials that go into all of these buildings are the same. The material prepared in the lesson outlines consists principally of this

basic material. It is our purpose to supply you with a foundation of materials for your lessons, but it is left with you teachers and officers to determine what kind of a building you are going to make.

It is just as necessary in teaching a lesson to understand the kind of building you are going to build, as it is to have a plan and an objective when you start building a structure. I have heard lessons taught, that when finished, consisted of nothing more than a heap of building materials, with no well defined structure built from them.

Suppose you decide to build a residence. Whatever kind you build will need some cement, and gravel, and lumber, all about the same kind, but from that point on even your materials will have to be selected depending upon the type of building you are going to put up. You must go through all of the details of your building before you build it, otherwise when you finish, your structure is not what you expect it to be. Your plans must be followed. Have you teachers ever had the experience of someone who wanted to drag in something that was entirely out of keeping with your picture, something that was going to destroy the very thing you are attempting to do? You must not let it. Say to yourselves, I am a teacher; I have a lesson to prepare, and my outline has given me the basic materials. I am to decide on the kind of structure that I am going to build, the kind of lesson I am going to teach. I will build a church if I want a church, if that is the desirable thing to have. Now what is it that is needed with this group of thirty women who are my students in the class? Here are my materials, what do they need? What is it among the members of my class that needs to be built from this material, more than anything else? Is it the matter of testimony? If I have found in my class that the best thing I can possibly do for them is to create in their hearts a desire to bear their testimonies, is not there some way I can build the structure to do that? No teacher is ever justified in teaching a lesson unless she has a reason for teaching it, and a purpose for teaching it.

Most of you people are officers. Carry back word to your teachers that they must have plans before they build buildings, and they must have their lessons all laid out with every detail coming in at the right place before the lesson is taught, otherwise when they get through they will simply have piles of mortar, and brick and lumber without form, and they will wonder why they have not had a delightful time. The reason is, of course, that they have not really built. There is a world of difference between a magnificent structure and a heap of stone from which it is made. Let yours be the magnificent structure!

DR. JOSEPH F. MERRILL

POSSIBLY some of you may have heard me say that you represent the premier organization in the Church. You set the standards, there is none other like you, so far as my observation goes. You are devoted, you are sincere, you are wholly given to whatever obligations you assume.

So I am speaking to what I believe is the most spiritual group in the Church. I only wish that all of our other organizations, including

our Priesthood quorums, could come up to your standards.

I am asked to talk to you for a few minutes about the value of a testimony. I need not remind you that testimony bearing is a major feature in the meetings of the Latter-day Saints. No matter what organization it is, there are times when the meeting, a part or whole of it, is given over to testimony bearing.

There are a number of sources, of course, by which we may receive knowledge. If I pick up an object, my senses tell me I have an object in my hand, because I can feel it. I know that you are here because I can see you. I know that the light is up there because I can see that also. I know that the room is not of a freezing temperature, because I can feel it is not. So we derive information through study, through observation, through our senses. Is there any other way in which we can derive knowledge? In this connection may I read to you a verse from the *Doctrine and Covenants*, Section 88, verse 118: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith."

The 14th verse of the dedicatory prayer of Kirtland temple, given to the prophet a little more than 96 years ago by revelation, reads as follows: "And do grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said."

We get information by faith. I wonder if I were to ask you who know that this is the work of the Lord to rise, how many would do it? The great majority at least would do it. How do you know that this is the work of the Lord? Have you gotten it through books, through the observation of miracles. Have you learned it by hearing other people testify? While it may be that your faith has been increased by reason of what you have seen, or heard, or read, I am very frank to tell you that I do not believe that you can testify of your own knowledge that this is the work of the Lord because of these, for your information has not come by any one or all of these methods. You may have a belief, or a hope that it is so, but these methods have not made you know.

We are inclined sometimes to look to miracles and to testify of the knowledge we have because we witness the miracles.

To my mind the outstanding miracle of modern times is the miracle of the radio. Everybody has a radio. You do not regard it as a miracle, but may I say there is not a living soul who can explain the radio, that is, who can explain the transmission of the sound as it passes from the lips to the ear of the listener who may be hundreds, even thousands, of miles away. There are steps and stages in that process that human learning, up to the present moment of time, does not completely understand. It is a miracle. You may go a step further and by television may see the person to whom you are speaking though he is miles away. You not only hear the voice, but you actually see the person talking—is not that a miracle? And yet, witnessing such a miracle as that, does it make you know that this is the Church of Jesus Christ, or that this work is of the Lord?

If you know of a surety that this is the work of the Lord you get it through faith, you get it by revelation. I have received knowledge through revelation, and I know of that knowledge, and I have received promises through revelation, and these promises have been fulfilled, And when I say that I know, it is because of the witness of the Spirit that has come to me, but it is not by anything miraculous, it is nothing that will be convincing to other people. If they have not faith, they do not, they cannot, know. Fortunately for us and the Church the strength of the Church lies in the testimony, the true testimony of its membership, and every member in the Church has the right, and may enjoy the privilege of communing with the Holy Spirit, and receiving light and understanding and knowledge by means of the Holy Spirit through inspiration.

And so may I urge, my sisters, that you seek a knowledge of the truth through these means, and by this method. And if you will prove yourselves worthy, through diligent seeking, and through right living, of a testimony, you can get it, you will get it, and then you will know. But there will be nothing miraculous, in all probability, in the process by which you get it. You will then have an undying testimony. So I want to encourage you to do that. There are healings in the Church, to be sure, yes, and we testify of them, and we rejoice in them. I do not mean to say that we should not testify of them, but let us remember that the strongest testimony is that which comes to us through the witness of the Spirit.

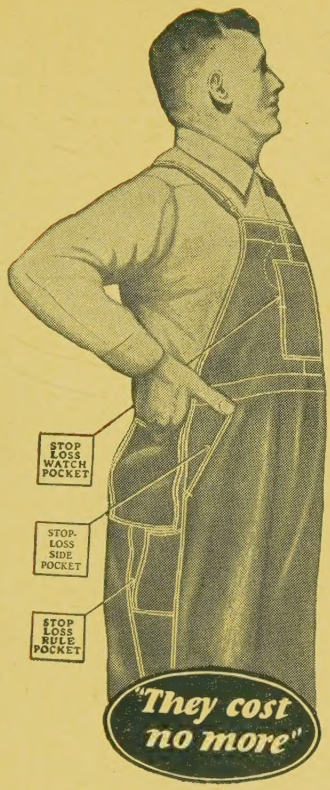
May the blessings of the Lord be with you, and continue with you, my sisters, and with your organization, the premier organization of the Church, I ask in the name of Jesus Christ. Amen.

PRESIDENT LOUISE Y. ROBISON

THAT beautiful challenge given to us by Brother Merrill, when he said that he felt that we were the people who had faith, is going to be a strength to us when we return home. If a person has confidence in us it strengthens and sustains us, and we do so much better.

At the close of this conference, during the thirteen hours you sisters have been in meetings, yesterday and today, I can say that I know the Spirit of the Lord has been here. I thank you, and I pray for the power to bless you for your attendance here. May our Heavenly Father take you to your homes in safety. In your work this coming season, may you build in that home of which Dr. Pack has told you, faith in our Heavenly Father, and in teaching the Doctrine and Covenants may you create a desire in your organizations to be peacemakers in Zion.

May the peace of Israel's God be in your hearts. May you rejoice in your work, and although I know your work is hard, may the promise of the Savior be fulfilled in your behalf, that your burden will be light and your yoke easy, I humbly pray in the name of Jesus Christ. Amen.



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3. **AUTOMATIC HOT WATER:** We will install an Automatic Natural Gas Water Heater in your home for a 30-day free trial—no down payment—no obligation. If you are not satisfied after 30 days it will be removed, or, you may buy it for $5 down and easy payments.
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But think of it! If you act promptly you may equip your home for **COMPLETE NATURAL GAS SERVICE** for an immediate expenditure of only $11, and enjoy the cleanliness, comfort, health and happiness Natural Gas will bring into your home. Remember, when Natural Gas is used for all cooking, refrigeration, water heating and home heating, it **COSTS LESS THAN UNDER ANY OTHER PLAN. Call at our office today for details.**

UTAH GAS & COKE CO.
OGDEN GAS CO.
WASATCH GAS CO.

MRS LYDIA HOLLAWAY
247 NORTH 2ND EAST
PROVO UTAH

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